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A

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY

MOSES STUART

ASSOCIATE PROFESSOR OF SACRED LITERATURE IN THE
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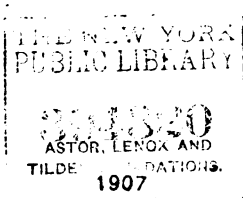
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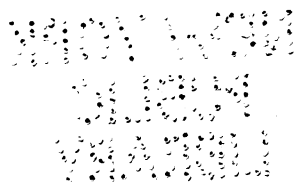
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P R E F A C E

T O T H E S I X T H E D I T I O N .

THE present edition of this Grammar retains all the material features of the two preceding ones ; while, at the same time, it has received numerous minute corrections, and not a few additions which I regard as of some importance. I have not been an inattentive observer of what has been recently done in the department of Hebrew Grammar. During the revision which I have made of the last edition of this work with a view to the present, I have consulted Ewald's second or abridged edition of his Hebrew Grammar, which (being later than the large edition) has given more fully his maturer views in relation to this subject. I have made free and constant use also of the eleventh (I believe the latest) edition of Gesenius' Hebrew Grammar. In his tenth edition he states that it might almost pass for a *new* work, so many were the additions and alterations which he had made ; and in his eleventh edition he further states, that many more corrections and additions still had been made. I have availed myself of these ; and whenever I have deemed them to be of importance and fairly to belong to the subject of Grammar, I have in some way incorporated them into my work. The distinguished Essays of Hupfeld, (in the so-called *Theologische Studien und Kritiken*, 1830, Nos. 2, 3), on subjects intimately connected with the elements of Hebrew Grammar, I have also read. To these Gesenius, in the latest edition of his Grammar, professes himself to be peculiarly indebted. I could wish, indeed, that these Essays were presented to my countrymen in a becoming English dress. The true lover of Hebrew study would find a rich entertainment in them ; and this, even in cases where he might not adopt the opinion which their author espouses.

Besides the additions and corrections which a new perusal of Ewald and Gesenius has suggested, I have also made a considerable number of minute ones, as the result of my own study of the Hebrew Scriptures. These, however, and most of the others, have a particular relation to the first part of the Grammar and to the Syntax.

The doctrine of the Hebrew vowels I have, for the most part, cast entirely in a new mold, even at the expense of changing the designation of the sections, and thus creating some slight embarrassment to such as may use the past editions of my Hebrew Chrestomathy. The sections whose numbers are changed, are §§ 25—33 inclusively ; but the intelligent student can never be at a loss, after once reading over these with attention, where to find what he needs. In the new edition of the Hebrew Chrestomathy, which will soon be commenced, the sections thus changed as to the numbering, will receive proper attention.

The new matter which I have added in various places, I have so inserted elsewhere as not to cause a change in the former designations of sections or notes. I have added it in the form of new notes, or remarks, or else have made a new section, repeating a foregoing number and subjoining some letter in *Italic* of the alphabet to it in order to distinguish it; e. g. on p. 221, under § 539, will be found several new heads of remarks, such as *a*, *b*, etc.; on p. 222 will be found (under the head of *Interrogatives*) a section entirely new, marked § 540 *a*, in order to distinguish it from the section above, and to leave the numbering unchanged of the section which follows.

Probably I might have made still more changes, and (as I would fain believe) improvements in this volume, had not a protracted sickness, all but mortal, laid me entirely aside from study until recently during a great part of the past year. As it is, however, the student who makes a thorough comparison will find, particularly in the first and last portions of the Grammar, not a few alterations and additions — *emendations*, I would hope they may claim to be called.

Fault has been sometimes found by some of my reviewers in the periodicals, because I am so often making changes in my elementary books. But as I have become more and more satisfied that all works of this nature must have imperfections, and as I cannot doubt that my own have them, I must still believe that the better way is to correct what we have found to be erroneous, and supply, if we can, what is found to be deficient. If such grammarians as Matthiae, Buttmann, and Gesenius, have found it necessary to do this, it would be arrogance in me to claim an exemption from the like necessity.

As the closing sheets of this work were about to be struck off, I received a copy of the first portion (nearly to the end of the regular verbs) of Prof. Nordheimer's new *Critical Hebrew Grammar*, now in a course of publication. It was too late to avail myself of some ingenious suggestions, which this learned foreigner, at present a Professor of the Oriental Languages in the University of New York, has made in respect to the orthography, orthoepy, etc., of the Hebrew. His design is, to give a copious treatise on the subject of Hebrew Grammar. While I thank him for his kindness in favoring me with a copy of his learned work, I regret that I could not earlier avail myself of its use. I hope he will find lovers enough of Hebrew in this country, to encourage and to reward his efforts in promoting the study of it. That the number of such is increasing, would seem to be satisfactorily proved by the sale of so many elementary books as have of late been published. Sincerely do I hope that the number of thorough students of the original Scriptures may be more and more augmented!

M. STUART.

Theological Seminary, Andover, Nov. 16, 1837.

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PART I.

ORTHOGRAPHY AND ORTHOEPEY.

I. ANCIENT HEBREW ALPHABET.

| Form | Represented by | Sounded as | Names in Hebrew ; | which are represented by | and sounded as | Signification of the names. |
|------|----------------|--------------------|-------------------|--------------------------|----------------|-----------------------------|
| א | א | ' | אֶלֶף | Nālěph | Aw'-lěf | ox. |
| ב | bh, b | v, b | בֵּית | Běth | Baith | house. |
| ג | gh, g | g | גִּמֶּל | Giměl | Geé-měl | camel. |
| ד | dh, d | { th'in that, d | דֶּלֶת | Dālěth | Daw'-lěth | door. |
| ה | h | h | הָא | Hē | Hay | hollow. |
| ו | v | v | וָו | Vāv | Vawv | hook. |
| ז | z | z | זַיִן | Zāyīn | Zâ-yin | armour. |
| ח | hh | hh | חֵת | Hhěth | Hhaith | travelling-scrip |
| ט | t | t | טֵט | Tět | Tait | serpent. |
| י | y | y | יֹד | Yōdh | Yoadh | hand. |
| כ | kh, k | kh, k | כָּף | Kāph | Kăf | hollow-hand. |
| ל | l | l | לָמֶד | Lāmědh | Law'-mědh | ox-goad. |
| מ | m | m | מֶם | Mēm | Maim | water. |
| נ | n | n | נּוּן | Nūn | Noon | fish. |
| ס | s | s | סָמֶךְ | Saměkh | Saw'-měkh | prop. |
| ע | ע | " | עַיִן | Āyīn | A-yīn | eye. |
| פ | ph, p | f, p | פֶּא | Pē | Pay | mouth. |
| צ | ts | ts | צָדִי | Tsādē | Tsaw-dhéy | screech-locust. |
| ק | q | q | קוֹף | Qōph | Qoaf | ear. |
| ר | r | r | רֵשׁ | Rěsh | Raish | head. |
| ש | sh, s | sh, s | שִׁין | Shīn | Sheen | tooth. |
| ת | th, t | th, t | תָּו | Tāv | Tawv | cross. |

No. II.

No. III.

LATER HEBR. ALPHABET. ORIENTAL ALPHABETS.

| Forms. | Rep. by | Sounded as | Names. | Arabic alphabet. | Syriac alphabet. | Hebrew coin-letter. | Samar. alphab. | Heb. |
|--------|------------|----------------|--------|---------------------|---------------------|------------------------|-------------------|------|
| א | א | ' | Nālēph | ا | ܐ | פ | 𐤀 | א |
| ב | ב | bh | Bēth | ב | ܒ | ד | 𐤁 | ב |
| ג | ג | b | | | | ה | 𐤂 | ג |
| ד | ד | gh | Gīmēl | ג | ܓ | ו | 𐤃 | ד |
| ה | ה | g | | | | ז | 𐤄 | ה |
| ו | ו | dh | Dālēth | ד | ܕ | ח | 𐤅 | ו |
| ז | ז | {th in that | | | | ט | 𐤆 | ז |
| ח | ח | d | | | | י | 𐤇 | ח |
| ט | ט | h | Hē | ה | ܚ | כ | 𐤈 | ט |
| י | י | v | Vāv | ו | ܘ | ל | 𐤉 | י |
| כ | כ | z | Zāyīn | ז | ܙ | מ | 𐤊 | כ |
| ל | ל | hh | Hhēth | ח | ܚ | נ | 𐤋 | ל |
| מ | מ | t | Tēt | ט | ܬ | ס | 𐤌 | מ |
| נ | נ | y | Yōdh | י | ܝ | ע | 𐤍 | נ |
| ס | ס | kh | Kāph | כ | ܟ | פ | 𐤎 | ס |
| ע | ע | k | | | | צ | 𐤏 | ע |
| פ | פ | l | Lāmēdh | ל | ܠ | ק | 𐤐 | פ |
| צ | צ | m | Mēm | מ | ܡ | ר | 𐤑 | צ |
| ק | ק | n | Nūn | נ | ܢ | ש | 𐤒 | ק |
| ר | ר | s | Sāmēkh | ס | ܣ | ת | 𐤓 | ר |
| ש | ש | " | ʔāyīn | ע | ܥ | | | ש |
| ת | ת | ph | Pē | פ | ܦ | X | 𐤔 | ת |
| | | p | | | | | | |
| פ | פ | ts | Tsādhe | צ | ܥ | | | |
| ק | ק | q | Qōph | ק | ܩ | | | |
| ר | ר | r | Rēsh | ר | ܪ | | | |
| ש | ש | sh | Shīn | ש | ܫ | | | |
| ס | ס | s | Sīn | ס | ܨ | | | |
| ת | ת | th | Tāv | ת | ܬ | | | |
| ת | ת | t | | | | | | |

IV. TABLE OF THE VOWELS.

I. Class : *A* sound, corresponding vowel-letter, *Aleph*.

| Names. | Form. | Sound. | Rep. by |
|----------------------------|------------|------------------------------------------------|---------|
| קָמֶץ Qāmēts | מֶ מָ מַ | = <i>a</i> in <i>all</i> | ā |
| פָּתַח Pättāhh <i>long</i> | מֶ | = <i>a</i> in <i>father</i> | â |
| Pättāhh <i>short</i> | מֶ מַ | = <i>a</i> in { <i>faring</i> <i>men</i> | ă |
| סֶגוּל Seghōl <i>long</i> | מֶ מֶה מִי | = <i>a</i> in <i>hate</i> | ê |
| Seghōl <i>short</i> | מֶ מַ | = <i>a</i> in { <i>hated</i> <i>climate</i> | ě |

II. Class : *E* and *I* sound, corresponding vowel-letter, *Yodh*.

| | | | |
|---------------------------|------------|-----------------------------------------------|---|
| צִירִי Tsērī | מֶ מִי מֵ | = <i>ey</i> in <i>they</i> | ē |
| סֶגוּל Seghōl <i>long</i> | מֶ מֶה מִי | = <i>ey</i> in <i>purvey</i> | ê |
| Seghōl <i>short</i> | מֶ מַ | = <i>e</i> in { <i>preying</i> <i>men</i> | ě |
| חִירֶק Hhīrēq <i>long</i> | מֶ מִי | = <i>i</i> in <i>machine</i> | ī |
| Hhīrēq <i>short</i> | מֶ מַ | = <i>i</i> in { <i>estimate</i> <i>pin</i> | ĭ |

III. Class : *O* and *U* sound, corresponding vowel-letter, *Vav*.

| | | | |
|-------------------------------------------------------|-------------|----------------------------------------------|---|
| חֹלֶם Hhōlēm | מֶ מוּ מֹ | = <i>o</i> in <i>go</i> | ō |
| קָמֶץ חֹטֵף { Qāmēts Hhātēph <i>short</i> . | מֶ מַ | = <i>o</i> in { <i>holiday</i> <i>not</i> | ö |
| שׁוּרֶק Shūrēq | מֶ מוּט מוּ | = <i>oo</i> in <i>moon</i> | ū |
| קִבּוּץ Qıbbūts { <i>vicarious</i> <i>and long</i> | מֶ מַ | = <i>oo</i> in <i>moon</i> | ū |
| Qıbbūts <i>long</i> | מֶ מַ | = <i>ue</i> in <i>rue</i> | û |
| Qıbbūts <i>short</i> | מֶ מַ | = <i>u</i> in <i>full</i> | ũ |

IV. [Half-vowels] *Sheva*, simple and composite.

| | | | |
|------------------------------|----|-----------------------------|---|
| שְׁוָה Shevā (simple) | מֶ | = <i>e</i> in <i>begin</i> | ē |
| חֹטֵף פָּתַח Hhātēph Pättāhh | מֶ | = <i>a</i> in <i>litany</i> | â |
| חֹטֵף סֶגוּל Hhātēph Seghōl | מֶ | = <i>e</i> in <i>begin</i> | ē |
| חֹטֵף קָמֶץ Hhātēph Qāmēts | מֶ | = <i>o</i> in <i>ivory</i> | ō |

Remarks on the Alphabet.

§ 1. *The ancient number of letters was only 22; which is clear from the alphabetic Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from alphabetic compositions in Prov. 31: 10 seq. Lam. I—IV. But in Ps. 25. 34. 145, one letter is omitted; in Ps. 27, ז is repeated and ש omitted. All the other Shemitish alphabets, (and probably the ancient Greek one also), had originally the same number of letters, viz. 22.*

NOTE. The present square form of the Hebrew letters is not the most ancient one. This is evident from inscriptions on Hebrew coins stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time after the birth of Christ. This Kopp has recently shewn, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. p. 95 seq., particularly p. 156 seq.

§ 2. *The usual arrangement of the letters is fully settled by the same alphabetic compositions in the Hebrew Scriptures, which are noted above. Most of the arrangement seems to have been originally accidental; yet not all of it. For example, the Liquids ל, מ, נ, are ranged together. Ză-yîn (ז) meaning shield, and Hhêth (ח) probably meaning travelling-scrip, are associated. So Yôdh (י) hand, and Kăph (כ) hollow-hand; Mêm (מ) water, and Nûn (נ) fish; also Šăyîn (ש) eye, Pê (פ) mouth, Qôph (ק) ear, Rêsh (ר) head, and Shîn (ש) tooth. In Lam. I—IV, ש stands ranged after פ; which shews that the arrangement of the alphabet was not uniform in all cases, at the time when this book was written.*

§ 3. *The age of the alphabetic names seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramean, e. g. מֵשׁ, רִישׁ, בִּית; two seem to be of appropriate Hebrew stamp, viz. זֶיִן, שֶׁן; but מֵשׁ, רִישׁ, בִּית, with נ, and שֶׁן (instead of שֶׁן), are manifestly exotics, derived from a kindred language which is now no more, but which, as the more simple forms of the words shew, was probably older than the time of Moses.*

§ 4. *The signification of the names is, in most cases (not in all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them is not to be traced in many of the present Hebrew letters, which differ much from the form of the corresponding ancient ones. Alphabet No. 1. col 7, shews the most probable original significations. For an admirable exhibition of the very ancient forms of Shemitish letters, Kopp's *Bilder und Schriften der Vorzeit*, II. 157, may be consulted.*

§ 5. *The pronunciation of the names is given in No. 1. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5. of*

the same, are sounded as directed in the table of the vowels under No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty-nine* letters, as given in No. II. Six of these, as the alphabet shews, have two sounds each, but retain only the ancient single name; one (שׁ *Sin*, pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, שׁ), and also with a different name, in order to distinguish it. The modern Arabians have twenty-eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arab. alphabet in No. III.

§ 7. *The final forms* of five of the letters appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent in their origin to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for that purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. מֵן (for מֶן), Job 38: 1; לְמִרְיָהּ (for לְמִרְיָה), Is. 9: 6; יָמָּה (for יָמָה), Neh. 2: 13.

NOTE. The technical name, כְּתִיבֵי סוֹף (kāmñéphêts), is given by the older grammarians to these *final forms* which are peculiar, in order that they may be easily remembered by the learner.

§ 8. *The sounds of the letters* are given according to the general usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I subjoin a few remarks on particular letters, which are of the more difficult class.

Aleph (א), as all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it at all, at least not perceptibly. In *theory* it is a real consonant; and the Hebrews doubtless sounded it so as to make it perceptible in most cases.

Beth (ב), *bh*=*v*. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alpha-

bets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ج) like our *j*; just as in English we sound *g* soft before *e* and *i*. I follow the general usage and sound it as *g* hard, because the other sound is unknown to us.

Daleth (ד), *dh*=*th* in *that*; a sound which much perplexes Europeans of the continent, but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their *δ*.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arabs sound it like our *w*; which, more probably, was the Hebrew usage. I conform to the general European usage.

Hheth (ח) *hh*, i. e. a strong aspirate. Yet it was not *always* so in practice, among the Hebrews; for at the *end* of words it appears to have been very much softened. E. g. the Seventy represent חַדָּח by *Θάροδα*, and חַזַּח by *Σαλά*. But they translate חַדָּח, by *Χάμ*; and חַזַּח, by *Ψαχῆλ*. The Arabians have two gradations of sound for this letter.

Tet (ט) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like *h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כַּח, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully; or it may be read *be-kaw*, by giving to כ the same sound as כּ=*k*.

Samekh (ס) is sounded as the Greek *σ*, of which it is the undoubted prototype. In the later Hebrew, it does not seem to differ perceptibly in sound from the letter ש, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as שָׁחַס and שָׁחַס *to divide*. Yet in other words there is a difference; as in שָׁחַס and שָׁחַס.

The sound of Ayin (ע) is represented by ("), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמִילָה *Ἰμολία*, עֲמִילָה *Ἰμῖα*; but their usage varies, as עֲמִילָה *Ἰμῖα*, עֲמִילָה *Ἰμῖα*. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עֲמִילָה for עֲמִילָה; also from its commutation with *h*, (see in the Hebrew lexicon under *h*).

Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Ἀναλήκ*, the ground of this. The vowel accompanying it should have a strong impetus of the voice in pronouncing it; and this will bring the sound near to that which the Arabians give.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *k*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek ρ. Tav (ת), *t* soft.

NOTE. The Jews of the present day differ much in their pronunciation of the Hebrew. The Polish and German Jews follow the analogy of the Syriac pronunciation; the Spanish and Portuguese Jews, that of the Arabic. Most Christian teachers follow the latter.

In general it should be observed, that the earlier sounds of the Hebrew letters were harsher and more distinctly marked; in later periods the harsher sounds were gradually softened. E. g. in Syriac ט is weak and soft; the Galileans sounded ט, טז, and טז alike; in Ethiopic ט is simply *s*, etc.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are טז, טז, טז, טז, i. e. ט, ז, ל, מ, ט, ז.

[§ 10. *Unusual letters*. These are, (1) *Literae majusculae*; as טז, Ps. 80: 16. (2) *Minusculae*; as טז, Gen. 2: 4. (3) *Suspensae*; as טז, Ps. 80: 14. (4) *Inversae*; as טז, Numb. 10: 5. The Rabbins find mysteries in these; the considerate critic will find only mistakes in copying, or conceits of the copyists.

§ 11. *Similar letters*. These are numerous in the Hebrew alphabet. The student should carefully note them at the outset. They are as follows; viz.

| | |
|--------------------|---------------------|
| 1. Beth ב כ Kaph | 8. Zayin ז נ Nun |
| 2. Gimel ג נ Nun | 9. Hheth ח ה He |
| 3. Daleth ד כ Kaph | 10. Hheth ח ת Tav |
| 4. Daleth ד ר Resh | 11. Mem מ ט Tet |
| 5. Vav ו י Yodh | 12. Mem מ ס Samekh |
| 6. Vav ו נ Nun | 13. Tsadhe צ ע Ayin |
| 7. Zayin ז ו Vav | |

Explanations.

(1) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the let-

ter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from כ only by the roundness of its corner at the bottom. (2) ג is distinguished from כ, by having the stroke at the bottom united to the perpendicular only by a small point at the corner; in כ, the bottom stroke is united without any variation of its magnitude. (3) ך *final* descends below the line; ך does not. (4) ך is distinguished from ך, by have a right angle at the top, at which part ך is round or obtuse. (5) ן descends to the bottom of the line; ן does not. (6) ן *final* falls below the line; ן does not. (7) The top of ן is continued a little to the right of the perpendicular, while that of ן is not; the upright line of ן is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ן. (8) ן descends only to the line; ן *final* falls below it. (9) ן has no space between its left side and the top; ן exhibits a small chasm. (10) ן has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ן has not this mark. (11) ן is open at the top; ן at the bottom. (12) ן is almost round; ן *final* is a square or parallelogram. (13) ן is angular on the right side of it, and the bottom is parallel with the line; ן turns to the left only. Final ן, in its falling stroke, either turns a little to the right, or descends perpendicularly; it also falls below the line.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice *writing* them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student may learn to *write* Hebrew letters and vowels, (which he should by all means do); and he will fix the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the consonants.* This has been usually made agreeably to the *organs* specially employed in pronouncing them, as follows; viz.

| | | | | | | |
|---------------|---|---|---|---|--------------------|------------|
| (a) Gutturals | א | ה | ח | ע | technically called | אֶחָדָע |
| (b) Labials | ב | ו | מ | ם | | בּוֹמֶם |
| (c) Dentals | ז | ס | צ | ר | ש (ש) | זֶסְצָרֶשׁ |
| (d) Linguals | ד | ט | ל | נ | ת | דֶּטֶלָת |
| (e) Palatals | ג | י | כ | ק | | גִּיכָק |

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not employed as a Guttural; on the other hand, ר is not unfrequently treated like one.]

§ 13. A more important division of the consonants, for *practical* purposes, is one which selects only those letters that are the subjects of some special peculiarity. This is as follows; viz.

(a) *Aspirates*; viz. א, ג, ד, כ, פ, ת, technically called *Beghādh-kēphāth* (בֶּגְדִּי כֶּפֶת).

They are named *Aspirates*, because, when there is no point (i. e. Daghes) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *molles* and *raphatae*, § 70; with it, *duræ* and *dagassatae*, § 83.

(b) *Quiescents*; viz. א, ה, ו, י, technically named *Nēhēvī* (נֶהְוִי). The reason of this is, that the sound of these letters, being in itself somewhat feeble, often coalesces with the vowel sound which *precedes*; so that these letters are said to *quiesce*, i. e. to lose their separate sound as consonants, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or ḥ-hāhhā (אֶחָח), as stated above.

Besides these *four* letters, Resh (ר) has a claim occasionally to be reckoned with the Gutturals, because it is treated in the same way as they are; see § 111, seq. Aleph and He, moreover, often become Quiescents, (see *b* above); so that they are to be reckoned as *Gutturals*, only when they have a distinctive consonant sound, or (in technical language) are *moveable*.

(d) *Liquids*; viz. ל, מ, נ, ר; of which ר is to be regarded only as a kind of half-liquid. Sometimes it is a kind of Guttural, according to the statement above. Technically these may be called, *līmṇār* (לִמְנָר).

N. B. The student should impress these classes, particularly the *three first*, deeply on his memory.

NOTE. The letters of the alphabet are employed by the Hebrews to designate *numbers*. See Par. XXVIII of the numerals, and the §§ there referred to.

VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of *consonants*. Some learned men have maintained the contrary, and averred that א, ו, י, were originally designed to be *vowels*. But the fact that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel-sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sounds of א, ו, י, were feeble, and often in *practice* were made to coalesce with the vowels which preceded them, it was natural that in process of time these letters should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in the later Hebrew writings, we find א, ו, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldaeo-Rabbinic Hebrew employs these three letters, very often, merely for the purpose of designating vowels. On this account these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. But in reference to another ground of classification, these same letters (together with ה) are called *Ehevi* (אֵהֶוִי) or *Quiescents*; see § 13. b.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. L, which, however, were of very different shape from the present ones; see § I. Note. When the diacritical signs, i. e. small dots in or over a letter, which distinguish the later alphabet and increase the actual number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; almost certainly not until after the *fifth* century, probably not until after the *seventh*; see Gesenius' *Geschichte d. Heb. Sprache*, s. 182 f., and Hupfeld, in the *Theol. Stud. und Kritiken*, A. D. 1830, No. 3, where this question is ably and satisfactorily discussed. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and by all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the table No. IV.) א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א less frequently) to designate more or less of the vowel-sounds, which are associated with them.

§ 17. In the same Table, in column 2d, the letters מ י ט ו ד ה are so arranged as to form syllables by the help of the vowels. They are so used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters or consonants with which they are associated, i. e. as written *above*, *below*, or *in* the consonants.

18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other in respect to the sound, *but for the most part are often commuted for each other*. Seldom does commutation take place without the limits of the respective classes.

Former method of Classifying the Vowels.

[§ 20. The classification among the older grammarians had respect to *quantity*, and was as follows ; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq ; SHORT—Pattahh, Seghol, Hhireq parvum Qamets Hhateph and Qibbuts. But all of these so called *short* vowels are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is exposed to be perplexed and misled, by such a classification. A better division is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany ; the basis of which is exhibited in Table IV. In like manner, the Arabic has only *three* classes of vowels.]

Ewald, in his Hebrew grammar (1837), has attempted to reduce the vowels to two classes ; with much ingenuity, but not satisfactorily.

Classification of Vowels in regard to QUALITY.

§ 21. In Hebrew it often happens, that the sounds of some consonants which follow certain vowels, instead of being preserved and pronounced distinct, coalesce with such vowels and form as it were part of them ; see § 53 seq. § 58 seq.

This takes place either because the consonant sounds are in themselves feeble and lacking in distinctness (§ 15), or else in order to avoid the repetition of a letter which would be harsh and disagreeable to the ear, or difficult to utter, (§ 58 seq.)

§ 22. This usage gives rise to a division of the vowels which is of great practical importance, as it is intimately connected with the variations and declensions of words in the Hebrew language. By this division vowels are distributed into PURE and IMPURE.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.

2. § 24. An *impure* vowel, on the contrary, is one with which a consonant sound does coalesce.

E. g. in דָּבָר *dā-bhār* both vowels are pure; the first in דָּ, because no consonant follows; the second in בָּר, because, although a consonant follows, it preserves its distinct sound and does not coalesce with the vowel. On the other hand, in בָּא *bā* the א has no distinct sound, because it coalesces with the Qamets; and in בְּרֵךְ, (so written instead of בִּרֵךְ, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghes in the ר; in both which cases Qamets is *impure*. And thus of all the other vowels, which in any way admit a consonant to coalesce with them; see § 53 seq. § 58 seq.

2. § 25. The *pure* long vowels are Qamets, Tseri, and Hholem. All the short vowels, viz. Pattahh, Seghol, Hhireq (parvum), Qamets Hhateph, and Qibbuts (not vicarious), are *pure*, whenever no consonant sound coalesces with them.

NOTE 1. Of the long vowels, Hhireq magnum and Shureq are always *impure*, because Yodh or Vav (either expressed or implied) always follows them and coalesces with them; § 53 seq.

NOTE 2. The importance of the principle stated above may be estimated from the fact, that (with very few exceptions) all *impure* vowels are immutable, and all pure ones mutable; § 127 seq.

NOTE 3. *Appearance merely will not determine whether a vowel long by nature is pure or impure*, inasmuch as the quiescent letter, which frequently coalesces with it, is often omitted in the writing; e. g. קָם *qām* (impure) stands for קָאם *qām*, נִיר for נִיִּר, קֹל for קוֹל, etc.; see § 63. The same is true of the short vowels, which become long by the coalescence of a consonant with them; e. g. בָּהֵל *bā-hēl* for בִּהֵל *bāh-hēl*, נִי־חֵם for נִי־חֵם *nī-hhām*, etc.; see § 29. Note. In a multitude of cases, therefore, the student can distinguish whether vowels of this kind are pure or impure, only by obtaining a knowledge of etymology and the analogies of the Hebrew language.

NOTE 4. On the other hand, *letters apparently quiescent are sometimes inserted after vowels long by nature, without mixing with them and rendering them impure*. In this case they are merely a kind of *fulcrum* for the vowel; e. g. יֵלְמוֹד *yīl-mōdh* with Hholem pure, = יֵלְמֵד *yīl-mōd*, סֹבְהֵב *sō-bhēbh* with Tseri pure, = סֹבֵב; see § 64, and comp. §§ 14—16,

which exhibit the grounds of introducing such anomalies. It is probable that the *matres lectionis*, in such cases (§ 15), were introduced before the vowel-points came into *usage*.

Classification of Vowels in regard to QUANTITY.

§ 26. Vowels in Hebrew may be divided into *long*, *short*, and *semivowels* or very short ones made by the *Shewas* (§ 42 seq.)

Only the two former classes are treated of here. The semivowels are fully described in § 42 seq.

§ 27. Long by nature, or always long, are Qamets, Tseri, Hhireq magnum, Hholem, and almost always Shureq. Short by nature, and always short when pure, are Pattahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbutz.

§ 28. Of the vowels long by nature some have been occasionally, yet very rarely, considered and treated as short.

NOTE 1. *There are a few cases in which Shureq appears to be SHORT*, i. e. to be of the same quantity as Qibbutz, even although it seems to coalesce with Vav. Such are the cases when it stands before a *daghesh'd* letter; e. g. חִיּוֹן *hhüq-gā*, זִנְנָה *zün-nā*, מִצְרַיִם *mā-süz-zī*, etc. In Chaldee, Syriac, and Arabic, this is very common. So few cases of this nature, however, occur in Hebrew, that they seem to result merely from the use of a vowel-letter by transcribers as the sign of a vowel, and to have been introduced before the vowel-points were employed; see §§ 14—16.

[NOTE 2. Similar cases of Hhireq with Yodh are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, inasmuch as they seem to amount only to different modes of orthography and pronunciation in respect to the same word; e. g. זִקְלָג *zīq-lāgh* and זִקְלָג *zī-qelāgh*, קִמּוֹשׁ *qīm-mōsh* and קִמּוֹשׁ *qī-mōsh*, פִּלְלֶגֶשׁ *pīl-lē-ghēsh* and פִּלְלֶגֶשׁ *pī-lē-ghēsh*, מֹרִגִּים *mō-rīg-gīm* and מֹרִגִּים *mō-rī-ghīm*.]

§ 29. Of the vowels short by nature, all (except Qamets Hhateph which is never long) may coalesce with

a consonant-sound, and thus become impure and *long* ; § 53 seq. § 58 seq.

[NOTE. For the most part the coalescent consonant, in these cases, is one which is contained in an *implied* Daghesh, (omitted in writing because it is compensated for by the lengthening of the vowel), and not one of the Ehevi or Quiescents. In this way only are Pattahh, Hhireq parvum, and Qibbutz (not vicarious), made long and impure ; e. g. as in בְּהֵל *bá-hēl*, for בְּהֵל *bāh-hēl* ; נֶחָם *ní-hhām* for נֶחָם *nīhh-hhām* ; רִחֵץ *rú-hhāts*, for רִחֵץ *rūhh-hhāts*. For cases like בְּקָרָא, פָּאָרָה, where Pattahh and Qibbutz apparently have a quiescent א, see § 118 with the notes.

On the other hand, Seghol may be made long, either by a Quiescent, as גִּי, אָץ, מָה, *gé, tsé, mé* ; or by the coalescence of a daghesh'd letter, as הֶהָרִים *hé-hā-rīm*, פְּהָה *pé-hhā*, אֶהָי *né-hhāv*, where the Gutturals ה, ח, exclude the Daghesh forte which belongs to them ; see §§ 53. 58. 111. 112. 54.—Qamets Hhateph is never long.]

Miscellaneous remarks on the Vowels, and recapitulations.

§ 30. From the exhibition of the vowels, as made above, it appears that *there are several different classes of long vowels*. (1) Long pure vowels, i. e. Qamets, Tseri and Hholem, when no consonant sound coalesces with them ; as in דָּבָר *dā-bhār*, שֵׁם *shēm*, כֹּל *kōl*. (2) Long impure vowels ; such are Hhireq magnum and Shureq always, and such all the long vowels may be ; e. g. נִיר *nīr*, קִיּוּם *qūm* ; and also as בָּא *bā*, בֵּין *bēn*, קוֹל *qōl*. (3) All the short vowels may be made long in quantity (while their usual form is preserved), by coalescence with a suppressed dagesh'd letter, or with a Quiescent ; see the illustrations under § 29.

The question naturally arises here, whether there was any *practical* difference in the sounds of these different classes of long vowels, either in respect to length or quality of sound. But this is one which cannot now be solved with any good degree of certainty. One is easily inclined to suppose, that the vowels naturally long were made *very long* by the coalescence of a consonant with them. Again, we may naturally suppose, that the short vowels which become long by coalescence with a consonant, but still retain their usual form (as in § 29), were pronounced somewhat shorter than vowels of the first class which are naturally long. But of this we cannot be certain, inasmuch as the Hebrew has been a dead language for so long a period.

§ 31. The vowels naturally short, which become long whenever they become impure (§ 29), may be compared to good advantage in some respects, by the student, with the doubtful or rather double-timed

vowels of the Greek, α , ι , υ , whose quantity must be discovered by etymology, poetic usage, etc., and cannot be known from mere appearance. The beginner will be embarrassed, at first, in respect to the diagnosis of the impure vowels of this class, because they retain their usual form. Yet etymology and a moderate acquaintance with the usages and forms of the Hebrew will soon overcome this difficulty.

§ 32. The like embarrassment will often happen, in respect to the proper long vowels in Hebrew. By turning to § 63, the reader will see that Quiescents which might be written, and which actually coalesce with the preceding vowels, are often omitted, so that the appearance is the same as if the long vowels were pure; e. g. $\text{גִּיר} = \text{גִּיר}$, $\text{קִי} = \text{קִי}$, etc. The power of recognizing such cases is acquired gradually, and only in the way already stated with regard to the double-timed vowels.

§ 33. The student will perhaps feel some difficulty, when he perceives that in the table of the vowels Seghol is put among both the first and second class of vowels. The simple reason or ground of this is, that Seghol often takes the place of Qamets or Pattahh as well as the place of Tseri, and so is treated as belonging to both these classes of vowels; see § 19. What the language itself has done, cannot be altered by the grammarian.

He will also find it difficult to distinguish Qamets Hhateph (ֲ) i. e. short O, from Qamets (ֳ) i. e. long A. For rules which will enable him to do this, he is referred to § 68 seq.

§ 34. Even in English we may find a multitude of quiescent letters, as well as in Hebrew; e. g. in *show, day, wrong, right, done, none, save, hate*, etc. etc. We might say, if there were any advantage to be gained by it, that such quiescent letters become so in consequence of being preceded by certain other letters, or quantities of sound. But we should soon find, that the Hebrew is quite an orderly language, compared with our own, if we should undertake to make out a set of such rules; for in Hebrew they are, for the most part, easily made out; see § 53 seq. § 58 seq. In English both vowels and consonants often quiesce, and when quiescent they often affect the quantity, and even the sound of the preceding vowel; e. g. *do'nt* for *do not*, *hate* omitting the *e* is *hāt*, etc. One who speaks and well understands the English language, can scarcely wonder at the usage of quiescent and coalescent letters among the Hebrews.

§ 35. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of this part of Hebrew Grammar as complicated and difficult. It is somewhat so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The

relation of *long* and *short* with respect to Hebrew vowels, is for us, indeed, more a matter of *theory* than of practice. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognized the fact, that both *Quiescents* and *suppressed daghesh'd letters* coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. *that a consonant, suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length.* That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of *facts* respecting these phenomena, belongs to grammar. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that *it belongs to the language*, which cannot be altered in order to adapt it to our wishes. He should not, therefore, charge complication upon Hebrew grammar, which does no more than to state *facts* as they are.

Syllabication as affected by the Vowels.

§ 36. *Pure long vowels* usually stand only in a simple syllable,* they are employed in a mixed one,† only when it is accented.

E. g. דָּבָר *dā-bhār*, סֵפֶר *sē-phēr*; שֵׁן *shēn*, יֶקֶטֶל *yīq-tōl*.

§ 47. The same is true of *impure long vowels* which have a *quiescent* in them.

E. g. בָּא *bā*, קָאָם *qām*; גֵּלָה *gelē*, בֵּן *bēn*; אִיר *īr*, נִיר *nīr*; לֹ *lō*, קֹל *qōl*; קֻמֻּ *qū-mū*, קֻם *qūm*.

§ 38. But vowels lengthened by a *daghesh'd letter* suppressed, can stand only in a simple syllable.

E. g. בָּרֶךְ *bā-rēkh*, נָהַל *nē-hāl*, בָּרַךְ *bō-rākh*; בָּהֵל *bā-hēl*, נָהַם *nā-hēm*; all with the first vowel impure because it coalesces with a suppressed daghesh'd letter, and all with the same in a *simple* syllable.

§ 39. The proper *short* vowels may stand either in a mixed or simple syllable.

E. g. in mixed syllables; as in דָּל *dāl*, בֵּן *bēn*, and in the first syllables of מִיקְנֶה *mīq-nē*, חֲכֻמָּה *hhōkh-mā*, מִקְטָר *mūq-tār*. In simple syllables; as in the first syllables of מֶלֶךְ *mē-lēkh*, נָאֵר *nā-ār*, נָאֵי *nāy-yī-ghēl*, אֶלֹ *ā-lō*. But Qibbuts is not employed in a simple syllable unless it be vicarious or impure. In the latter case, i. e. when it

* A simple syllable is one which ends in a vowel-sound. It matters not whether the vowel is pure or impure.

† A mixed syllable is one which ends in a consonant-sound.

is long, it may stand either in a mixed syllable, as in קָטֵל (for קָטִיל), or in a simple syllable, as in קָמִי (for קָיִמִי).

§ 40. Much the greater number of syllables, which are not final ones, end in a vowel. Very few mixed syllables (not final) have long vowels in them; none unless accented.

§ 41. For the particular details of syllabication and of reading Hebrew, the student is referred to § 90 seq., where he will find them exhibited at length. The general principles here exhibited he will find to be of importance in practice.

SHEVA.

§. 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the end of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a *furtive* vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for סֵפֶר *sēphr*, they wrote and read סֵפֶר *sē-phēr*. Still they admit, in a few cases, such forms as קָטֵל *qā-tālt*.

§ 43. When two consonants *begin* a syllable they are not combined in one sound, but a very short vowel, i. e. a kind of half-vowel, is supplied after the first letter, in order to smooth the transition to the second letter. This is called *Shevā*, שְׁוָה; and a Sheva may be either *simple* or *composite*, as the Table of Vowels shews in No. IV.

NOTE. Instead of saying *brā*, *brē*, by one impetus of voice as we do, the Hebrews pronounced *b'rā*, *b'rē*, i. e. with a very short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the *beginning* or the *end* of syllables.

NOTE. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants; as קָטֵל *qā-tālt*.

§ 45. (a) All syllables *beginning* with two consonants,

have a Sheva (either simple or composite) under the first of them. (b) All syllables *ending* with one or two vocal consonants, take a Sheva simple (either expressed or implied) under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal* i. e. are sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) Such are the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לָמְדָה *lā-mēdhā*. (c) After another Sheva; as יִלְמְדֻ *yil-medhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as לָמְדָה *lā-mādh*t; see *i* below. (d) Under a letter at the beginning of a word, as לָמְדָה *lēmōdh*. (e) Under a letter with Dagghesh forte expressed; as לִמְדֻ *līm-medhū* = לִמְדֻ, § 71. (f) Under a letter in which a Dagghesh forte is implied; as הָלֵלֻ (= הָלֵלֻ) *hāl-lelū*, or perhaps *hā-lelū*, not read as הָלֻ *hāl-lū*.

[NOTE. The common maxim of grammarians in regard to the case *f*, is, that "Sheva is always vocal when under a letter which is immediately repeated." This is evidently incorrect; e. g. הָרְרֵ *hār-rē* (not *hār-rerē*), לִבְבֵה *līb-bhē* (not *līb-bēbhē*), and so הָלֵלֻ (plur. const. of הָלֵלֻ) is *hāl-lē*, not *hāl-lelē*. On the contrary, הָלֵלֻ reads *hāl-lelū*, because it belongs to a Dagghesh'd form of the verb הָלֵלֻ, and the Dagghesh is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

(g) After a short vowel in a mixed syllable; as יִלְמֹדְהָ *yil-mōdh*. (h) After a long vowel in a mixed tone-syllable; as תִּלְמֹדְהָנָה *tīl-mōdh-nā*. (i) Two Shevas at the end of a word are both silent; as לָמְדָה *lā-mādh*t.

§ 47. The *form* of all the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. The *quantity* of all the Shevas is, at least in theory,

the same; i. e. none of them is considered as a proper vowel.

E. g. פֶּקֹדִי *peqōdh*, זָהָב *z^ahābh*, אֵלֵי אֵלֶּה *hēlē*, etc., are all considered as *monosyllabic* words. What *practical* difference between the length of the respective Sheva-sounds existed amongst the Hebrews, cannot now be determined.

§ 49. The *composite* Shevas belong appropriately to the Gutturals, and are commonly used under them instead of Simple Sheva.

NOTE. No definite rules can be given, however, as to the kind of Sheva under the respective Gutturals; for usage varies them in different words which have the same letters, and in different positions. In general, ה, ח, ע, at the beginning of words take (ְ) ; but א takes (ֿ).

§ 50. Gutturals (and other letters) which take a composite Sheva, must always *begin* a syllable; § 46. *a. A Guttural which ENDS a Syllable, must, like the other consonants, take Sheva simple*; for there is no other *silent* Sheva.

E. g. שָׁמַעְתִּי *shā-māṣ-ti*, יָחַדְלִי *yēhh-dāl*, יָחַדְגֵּה *yēh-gé*, יָחַדְסֹר *yēh-sōr*.

[§ 51. The composite Shevas (ְ) and (ֿ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. זָהָב *z^ahābh*, קֹדְשִׁים *q^odhā-shim*, etc. But (ֿ) is limited to Gutturals.

NOTE. No uniform rules can be given for such cases. The *general* principle seems plainly to be, *a design to mark the letter which takes a composite Sheva, as having a real vocal Sheva*; and consequently to advertise the reader, that the preceding vowel is not to attach to itself the letter to which the Sheva belongs; e. g. זָהָב *ū-z^ahābh*, not *ūz-hābh*, חָבֵרָה *hā-bh^arā-khā*, not *hābh-rā-khā*; תִּמְלֹכָה *tī-m^alōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants* not immediately followed by a vowel, must have a Sheva of some kind, either expressed or implied.

At the end of words in general, Sheva is not usually *expressed* but only *implied*; e. g. קָאֵם *qām*, the same as קָם. The exceptions to this

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

rule are, (1) In a final Kaph; as קֶמֶךְ. (2) When the final syllable ends with two consonants, as לְמֶדֶת *lā-mādht*; but here, in case the penult consonant is a Guttural, this consonant takes a Pattahh furtive instead of a Sheva simple; § 233. Note.

NOTE 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva; § 53. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

NOTE 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find both בָּאֵת and בְּאֵת.

General Remarks. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence too their use in regard to other letters, for the sake of more distinct pronunciation; § 51. Note. But the niceties of living vernacular pronunciation are now lost; most of them no more to be recalled. Present general usage among Hebrew scholars, is all that is aimed at in this grammar.

COALESCENCE OF VOWELS AND QUIESCENTS.

To such a *coalescence* the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with the vowel-sound which precedes them, in case they have no vowel of their own, nor any Sheva expressed or implied; i. e. such coalescence takes place, provided that such vowel-sound is *homogeneous*.*

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

| | |
|----------------------------------------|---------------------|
| Aleph (א) quiesces in Qamets (ֶ) as in | בָּא bā. |
| - Tseri (ִ) - - | רֶשֶׁת rēsh. |
| - Seghol (ֶ) - - | לְמֶדֶת lām-tse-nā. |
| - Hholem (ֹ) - - | יָמֶר yō-mēr. |
| Yodh (י) | |
| - Tseri (ִ) - - | בֵּן bēn. |
| - Seghol (ֶ) - - | גֵּה gē. |
| - Hhireq (ִ) - - | דֵּין dīn. |

* That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

| | |
|--------------------------------------|---------------|
| Vav (ו) quiesces in Hholem (ֿ) as in | קֹל qōl. |
| — Shureq (וּ) — — | קֻם qūm. |
| He (ה) — — Qamets (ֿ) — — | גֵּלָה gēlā. |
| — Tseri (ֿֿ) — — | גֵּלֶה gēlē. |
| — Seghol (ֿֿֿ) — — | גֵּלֶה gō-lē. |
| — Hholem (ֿֿֿֿ) — — | גֵּלֶה gā-lō. |

In English we have a multitude of cases similar to these; e. g. *low*, *show*, etc., with *y* quiescent; *say*, *day*, etc., with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

NOTE 1. There are some other cases besides those presented in the above Table, of which *quiescence* has been affirmed by most grammarians; e. g. רִישׁוֹן *ri-shōn*, לִקְרָא *liq-rāth*, פִּאֲרָה *pū-rā*. But here *א* is *otiant*, and does not quiesce in Hhireq, Pattahh, and Qibbutts; and so elsewhere, see § 118 with the Notes.

NOTE 2. Although the Hholem is written over the ו, as in וֹ; and the Shureq is written in it, as וּ; yet in both cases these vowels usually belong to the *preceding* consonant; e. g. in קֹל to the ק, in קֻם to the ק. Cases like צוֹן *sā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes such vowels protracted.

§ 56. The *Ehevi* (אֶהֱוִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable.

E. g. נֶאֱמַר *nā-mār*, הֵם *hēm*, יָלַד *yā-lādh*, נָלַד *vē-lēdh*.

(2) Always when they end a syllable, in case they have a simple Sheva under them either expressed or implied.

E. g. יָעֵן *yēn-sōr*, נֶחֱפֵךְ *nēh-pākh*, שְׁלֹחַ *shā-lāv-ti*, חַי *hhāy*, קו *qāv*. In the two last cases, the Sheva is *implied*, i. e. חַי = חַיִּי, and קו = קוֹן; see § 52.

(3) Usually, when preceded by a *heterogeneous* vowel.

E. g. תָּו *tāv*, קו *qāv*, שְׁלֹחַ *shā-lāv*, זֶו *zāv*, חַי *hhāy*, גֹּי *gāy*, גֹּיִי *gā-luy*, קָיִי *qāy-yēm*, קָיִי *qāv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce or are moveable, by the

nature of the preceding vowel. See further on the Quiescents, § 115 seq.

NOTE 1. In the *middle* of a word, the *Ehevi* are always marked with a Sheva in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

NOTE 2. In the *middle* of words, all the *Ehevi* not unfrequently resist coalescence, i. e. remain moveable. He (ה) *always* resists it, when in such a condition, as in בָּהַל *bā-hāl*; and א sometimes, even when the vowel is adapted to coalescence, as in יָעֹסֶר *yēṣ-sōr*. At the *end* of words, all the *Ehevi* generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119 b. § 120. b. § 121. b.

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio, otiantur*.)

This happens in the following cases, viz. (a) When preceded by silent Sheva; as חֵטָא *hhēt*, אָתָּא *āt*. (b) Preceded by a Quiescent; as הֵבְהֵתָּא *hē-bhē-thā*, with א *otiant*. (c) Followed by Daghes forte; as מֶזְזָה *māz-zé* = מֶזֶה. (d) Yodh preceded by Qamets and followed by ו with a Sheva implied, is *otiant*; as דְּבָרָיו *debhā-rāv*, where Sheva is implied under the final ו, § 52.

NOTE. In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels: as in *honour, hear, moan*, etc.

Coalescence of Vowels with Daghesk'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesh, i. e. reduplication; § 71. § 111. In cases where by analogy they ought to be doubled but are not, the letter omitted by excluding the Daghesh, coalesces with the preceding vowel and lengthens it; § 29. § 30. 2.

E. g. הָאֵרֶץ *hā-nā-rēts*, instead of הָאֵרֶץ *hān-nā-rēts*; יָעֹמֶר *yē-nā-mēr*, instead of יָעֹמֶר *yān-nā-mēr*; בָּהֵל *bā-hēl*, with Pattahh impure (§ 29), instead of בָּהֵל *bāh-hēl*; בִּהֵל *bī-hēl* with Hhireq impure (§ 29), instead of בִּהֵל *bīh-hēl*; אָחִים *ā-hhīm* with Pattahh impure (§ 29), instead of אָחִים *āhh-hhīm*; נִחַם *nī-hhām* with Hhireq impure (§ 29), in-

stead of נִחַם *nīhh-hhām*; בָּעַר *bā-ēr* (§ 29), instead of בָּעַר *bā-ēr*; מַעַם *mē-īm*, instead of מַעַם *mē-īm*; בֶּרֶךְ *bē-rēkh*, instead of בֶּרֶךְ *bē-rēkh*; בָּרֶךְ *bā-rēkh*, instead of בָּרֶךְ *bār-rēkh*, etc. Comp. § 111. § 112.

NOTE. In regard to this usage it is plain, that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as בֶּרֶךְ for בֶּרֶךְ. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 29.

To give reasons why a double-timed vowel is at one time used, and at another a vowel long by nature, before the Gutturals excluding Daghes, is out of our power. The fact is palpable.

[§ 59. Some other letters occasionally omit Daghes, with a similar effect (for the most part) on the preceding vowel. Z

E. g. יְהִי *vā-yehī*, instead of יְהִי *vāy-yehī*. But it is doubtful how such cases as יְקָחוּ (for יְקָחוּ) were read; i. e. whether they were pronounced *yī-qēhhu* or *yīq-hhū*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as יְהִי (for יְהִי); some with composite Sheva, as יְקָחוּ *lū-q^hhā* (for יְקָחוּ); both of which show that the first syllable is to be read as a simple one, *vā-yehī*, *lū-q^hhā*; and so of others like them. But some words have neither of these marks, e. g. יְקָחוּ (for יְקָחוּ); and in such cases they are probably to be read as יְקָחוּ *yīq-hhū*, etc. The omission of Daghes, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words; which niceties the Punctators strove to express. It does not belong to the essential form of words.]

ORTHOGRAPHY OF VOWELS.

§ 60. The two first classes of vowels are all written *under* the consonants; with the exception that Qamets is written in the bosom of a *final* Kaph, e. g. כֶּ khā, see table No. IV. Of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. *Shureq* is always written *after* the consonant to which it belongs, i. e. in the bosom of the following ו. *Hholem* is commonly written over the right side of the letter next following that to which it belongs, as וֹ *tōm*, קֹל *qōl*;

but sometimes necessity prevents this, e. g. in קָרָשׁ, where the type will not admit such a disposition of the Hholem. Hholem, when it follows א, is commonly written over its left side, as אֶבֶל; but not if followed by ר, as אֶרֶב.

§ 62. The diacritical point over ו and ו often *coincides* with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter.

(1) *Sin* (ו) beginning a syllable, is read *sō*; e. g. שֹׁנֶה *so-nē*. (2) ו following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. מִשָּׁה *mō-shē*. (3) ו with two points *beginning* a syllable, is read *shō*; e. g. שֹׁמֵר *shō-mēr*. (4) ו with two points *ending* a syllable, is read *ōs*; e. g. יֶרֶשׁ *yīr-pōs*.

NOTE. Vav (ו) with a Hholem *over* it and a vowel *under* it, is joined as a moveable consonant with the vowel under it; e. g. לוֹ-וֶה *lō-vē*, יֶהוָה *yehō-vā*, the Hholem belonging to the preceding letter.

Vowels in connection with the Quiescents.

§ 63. As the Ehevi or Quiescents drop their distinct consonant-sound in coalescence (§ 53), and the words with vowel-points are sounded in the same manner whether the Quiescents are omitted or inserted, so, in practice, they are often omitted.

NOTE. Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following example will shew.

| Written fully. | Written defectively. | Read. |
|----------------|----------------------|-------------------|
| מֵלֶחִי | מֵלִי | <i>mā-lē-thī,</i> |
| נִיר | נִר | <i>nīr.</i> |
| קוֹל | קֹל | <i>qōl.</i> |
| קָמוּס | קָמוֹס | <i>qā-mūs.</i> |

§ 64. There are some cases in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or the nature of the vowel. In all these cases, they are considered as mere orthographic *fulcra*.

E. g. יֵלֶמוֹר, the same as יֵלְמוֹר *yīl-mōdh*; סִבֵּיב, the same as סִבֵּיב *sō-bhēbh*; דּוֹקֵן, the same as דּוֹקֵן *hhūq-qē*; comp. § 25. Notes 3, 4.

In all probability such forms sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases from those where Vav and Yodh are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקִים, צִדְקִים. But instances of a contrary usage also exist; e. g. קִלְיוֹת=קִלְיוֹת; and sometimes both Quiescents are omitted, as שָׁשִׁים for שֵׁשִׁים; so נֶר for נִיר, etc. Even the same word is variously written; e. g. הִקְמוּתִי, הִקְמוּתִי, הִקְמוֹתִי, all pronounced *h^aqī-mō-ḥī*.

Orthography of Qamets Hhateph.

From No. IV. in the Table of Vowels it appears, that Qamets Hhateph (short *e*) has the same form with Qamets, viz. (◌ֶ). It is important, therefore, to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌ֶ) followed by simple Sheva without any Methegh between, is short *O*, if in a syllable not accented.

E. g. חֶמְדָּה *hhökh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, חֶמְדָּה *hhā-khemā*. With an accent it reads as Qamets; e. g. מֶלֶךְ *māv-tā*, שָׁחַד *shāv*, לַיִל *lāy-lā*. For an account of the Methegh, see § 85.

[NOTE. There are some few cases where Methegh does not distinguish Qamets from short *O*; e. g. דֹּרְבוֹנוֹת *dör-bhō-nōth*, not *dhā-rebhō-nōth*; so קֶרְבָּן *qör-bān*, not *qā-rebhān*; שֹׁמְרָה *shōm-rā* not *shā-merā*. But in these and the like cases, manuscripts and editions vary as to the Methegh, which must be considered as irregular here. Of course, etymology only can settle the true pronunciation in doubtful cases.]

(b) When followed by a letter with Daghesth forte, in a syllable not accented, (◌ֶ) is short *O*

E. g. בֹּתִים *böt-tīm*, חֲנִי *hhön-nē-nī*. If the syllable is accented, it is read as long *A*; e. g. יָמָה *yām-mā*, לָמָה *lām-mā*, etc.

[NOTE 1. A euphonic Daghesth (§ 75 seq.) at the beginning of a word, does not make short *O* of the (◌ֶ) belonging to the last syllable of the preceding word; it remains long *A* still; e. g. שָׁחַד בּוֹ *shā-khān-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.]

NOTE 2. A Methegh after (◌ֶ) does not in this case *always* denote long *A*; e. g. בֹּתִי *böt-tē-khēm*, not *bā-tē-khēm*. See the note under *a* above, where the principle is the same. Etymology only can determine such cases.]

(c) The figure (◌◌) in a final mixed syllable *unaccented*, is short *O*.

E. g. וָאֵל vāy-yā-qōm, with accent on the penult. With accent on the ultimate, as in הָאֵלֹהִים hā-ā-dhām, the (◌◌) ultimate is long *A*.

REMARK. All the cases, *a*, *b*, *c*, are virtually one and the same, i. e. they are all cases of (◌◌) in a *mixed unaccented* syllable; e. g. חֹכֶם hōkh-mā, בְּתִים=bētīm bōt-tīm, וָאֵל vāy-yā-qōm, all virtually the same as the case exhibited under the letter *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (◌◌) is short *O* in a simple syllable,
(a) When Qamets Hhateph, i. e. short *O*, immediately follows.

E. g. פֹּעַל pō-ʿōl-khā, קֹבֵץ qō-tōbh-khā. Here a Methegh *always* stands after the first short *o*.

NOTE. But there are cases here, where etymology only can distinguish the true vowel; e. g. קָטָן qā-tōn-nī (with Methegh according to § 87. *e*); not qō-tōn-nī, because the root is קָטָן qā-tōn.

(b) When the composite Sheva, Hhateph Qamets (◌◌◌) immediately follows.

E. g. פֹּעַל pō-ʿōl, בֹּחֵר bō-hh-rī. Methegh always stands after the (◌◌◌) here also.

[NOTE. Etymology alone can determine the reading in some of these cases. E. g. הָאֵלֹהִים hā-ā-nīy-yā, because הָ is the article (§ 162. § 152. *a*. 2); בְּאֵלֹהִים bā-ā-nīy-yā, because בְּ has the article included in it (§ 152. Note); בֹּאֵלֹהִים bō-ā-nīy-yā, because בֹּ is the simple preposition בְּ, § 139.

§ 68. The nouns שְׂרָשִׁים shō-rā-shīm (from שָׂרַשׁ), and גֹּדְשִׁים gō-dhā-shīm (from גָּדַשׁ), are altogether anomalous in their reading.]

PATTAHH FURTIVE.

§ 69. This is a short Pattahh, employed for the sake of ease and euphony, when a word has either of the Gutturals, ה, ח, ע, at the end of its final syllable, preceded by a long vowel *not* of the *A* class.

E. g. גֹּבֹהַּ gā-bhō^h, רוּחַ rū^hkh, רֵעַ rē^h. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch

the Pattahh ; somewhat as *ä* in the English words *trial*, *vial*, etc. The furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word, so it falls away as soon as the syllable in which it stands changes its relative position ; e. g. רוּחַ *rû^ahh*, plur. רוּחוֹת *rû-hhōth*.

NOTE. Aleph, when at the end of a word, never takes Pattahh furtive. Pattahh furtive is seldom employed unless the vowel that immediately precedes it is of an *immutable* nature. When it is mutable, the usual method is to exchange it for a common Pattahh, in which case Pattahh furtive is superseded ; comp. § 113. notes 1, 2.

DAGHESH.

§ 70. Dāghěsh (דָּגֶשׁ) is a point in the bosom of a letter. It serves two purposes ; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesch serves to double the letter in which it is written, it is called *Daghesch forte*. When it only removes aspiration, it is called *Daghesch lene*.

NOTE. For another peculiar kind of Daghesch forte, called *Daghesch euphonic*, see § 75.

I. *Daghesch forte*.

§ 72. (a) *Daghesch forte distinguished from Daghesch lene*. The former is never written in the *final* letter of a word, unless such letter has a vowel ; nor in the *first* letter, (although *Daghesch euphonic* appears here) ; and it is always *immediately preceded by a vowel-sound*.

NOTE. This last circumstance separates it entirely from *Daghesch lene* ; which is preceded *immediately by a silent Sheva*. If at any time a vowel immediately precedes a *Daghesch lene*, that vowel must be at the end of a preceding word, and this word have a *disjunctive* accent (§ 93). Comp. § 79. 3.

§ 73. (b) *Orthography of Daghesch forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point *Daghesch forte* ; e. g. קָטַל = קָטַטַל *qīt-tēl*.

[NOTE 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. צִלְלוֹ *tsil-lō*, instead of צִלּוֹ ; יִשְׁחֹדֶם for יִשְׁחָדֶם *yeshōd-dēm*, etc.; particularly in derived forms of words, as חִלְקֵי (not חִלָּקֵי) from חִלְקֵי , etc., in which cases Daghesth forte is not used.

NOTE 2. If the *first* of the two letters must have a Sheva vocal, Daghesth forte is excluded; e. g. עֹלְלִים *ōl-līm*, not עֻלְלִים *ōl-līm*.]

NOTE 3. *Practice not unfrequently omits Daghesth forte, when it would be immediately followed by a vocal Sheva in case it were inserted*; e. g. יִיקְחֻ *yīq-hhū*, instead of יִיקְחֻ *yīq-qehhū*. Particularly is Daghesth omitted in such cases, if another letter of the same kind immediately follows; as חִלְלִי *hā-lēlū* (not *hāl-lū*) because the word stands for חִלְלִי ; which can be known, however, only by etymology. Comp. § 46. f. Note.

NOTE 4. Shureq is written in the same manner as Daghesth forte, in the letter ק ; e. g. קִי . But it is easily distinguished. *When the preceding letter has no vowel, the point stands for Shureq*; when it has one, it stands for Daghesth forte; e. g. קִי is read *qūm*, but קִי is sounded *qiv-vām*.]

[§ 74. (c) *Division of Daghesth forte*. (1) It is *compensative*, i. e. it merely supplies a letter omitted in the writing.

E. g. נָתַן *nā-thān-nū* for נָתַן , יִגַּשׁ *yīg-gāsh* for יִגַּשׁ (§ 107. a), where נ is assimilated.

(2) *Characteristic*, i. e. it distinguishes the particular form of a word.

E. g. קָטַל , the form of the conjugation *Piel*, in distinction from קָטַל the form in *Kal*.

NOTE. In אַתָּה *āt*, probably for אַתָּה ; שֶׁתָּיִם *shetā-yīm*, for שֶׁתָּיִם ; and such cases as כָּרַתָּה *kā-rāt*, for כָּרַתָּה ; the Daghesth in the Tav is properly *compensative*, although in a peculiar way.]

Daghesth forte Euphonic.

[§ 75. All those kinds of Daghesth forte which are merely *occasional*, and have respect only to peculiar *modes of reading* in particular cases, are thus named.

Of these there are three kinds; (a) *Daghesth conjunctive*. So the first species of euphonic Daghesth may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*. E. g. קָרִיתִי לִי *qā-ri-thāl-lī*, מַזְזֵה *māz-zé* = מַזְזֵה ,

יְהִי־בֹי *yē-hh'sēb-bō*. The vowels Qamets, Pattahh, and Seghol, are almost the only ones employed before Daghesth *conjunctive*. Sometimes examples are found like קָמוּצִי *qū-mûts-tseñû*. Daghesth conjunctive is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesth affectuosum*. This is a euphonic Daghesth, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חֲדָלָה *hhā-dhēl-lū*, instead of חָדָלָה *hhā-dhelū*; יְחַתִּי *yē-hhāt-tū*, instead of יָחַתִּי. It were better to call this, *Daghesth accented*. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghesth acuting*. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. אֶכְרֶה *ēk-kerē-hā*, instead of אָכְרֶה *ākh-rē-hā*; הַצִּינּוֹ *hā-cēñō*, Ex. 2: 3.

Remark. In all cases of euphonic Daghesth, the manner of *reading* only is concerned; not the essential forms of words. The Daghesth of this kind is merely an attempt to preserve some niceties of pronunciation.]

II. Daghesth lene.

§ 78. *Daghesth lene* belongs only to the Aspirates פֶּתַח *Beghādh kēphāth*); and when inserted, it is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. בּ is *bh*, but בַּ = *b*; כּ is *kh*, כַּ = *k*, etc. See Alphabet, No. II.

NOTE 1. Daghesth *forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghesth *lene*; for Daghesth *forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the Daghesth is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it (§ 93), and belongs to a preceding word; § 79. 3.

NOTE 2. Daghesth *forte* in an Aspirate not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. נָפִי *Nāp-pī*, not *Nāph-pī*, although when written out in full it would seem to be the latter, as נָפִי. Ease of enunciation demands the doubling of the letter without the aspiration.

General rules for the insertion of Daghesth lene.

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1: 1, in בְּרֵאשִׁית the Beth takes Daghesth lene; so at the beginning of a verse, Gen. 3: 5, כִּי *kī* (not כִּי *khi*), etc.

(2) In all cases after a *silent* Sheva either expressed or implied.

E. g. in פָּקֶדֶת, Tav has a Daghesth lene after a *silent* Sheva *expressed*; in פָּנִי, Pe has one after a Sheva *implied* under the כֹּ, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesth lene*.

E. g. Ps. 1: 3, וְהָיָה בְּצֶחַךְ, where the Kaph must be aspirated, were it not that the *disjunctive* accent (*Rebhi* עִי) is on the preceding syllable הָיָה. And so of all the other Disjunctives; see the accents, § 92 seq.

General rules for the rejection of Daghesth lene.

[§ 80. It is rejected, (a) When the Aspirates stand next after a *vocal* Sheva. (b) After a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1: 2, וְהָיָה חֹדֶשׁ, where the Tav in וְהָיָה follows a *vocal* Sheva (יָ *ye*); and in חֹדֶשׁ *thō-hū* (not *tō-hū*), the ה follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (*Merka*), and consequently ה remains aspirated. So after a composite Sheva; e. g. עָבֹד, *ʿābhōdh* (not *ʿābōdh*), because such Sheva is always *vocal*, § 46. a.

NOTE. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Daghesth lene; e. g. לָקַחְתָּ *lā-qāʿhht*, so written instead of לָקַחְתָּ; § 233, Note.]

Usual exceptions to the general rule.

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which word is derived by *inflection* from a ground-form that excluded Daghesth lene, also excludes it.

E. g. רִדְפוּ *řidh-phū* (not רִדְפוּ) because the ground-form is רָדַף, where the Pe, being immediately preceded by a Hholem, cannot take a Daghesth lene, § 80. b. So מָלַכְתָּ *māl-khē*, ground-form מָלַךְ, in

which כ is preceded by a vowel ; יַעֲזֹבֵה *yā-āz-bhū*, ground-form יַעֲזֹב, where ב, having a vowel before it, cannot receive Dagghesh lene ; Infinitive mode בָּגַד *bāghōdh*, and with suffix בָּגְדוֹ *bigh-dhō*, because ד in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Dagghesh lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בְּחַב, with the preposition ב prefixed, is written בִּכְחַב *bikh-thābh* (not בִּכְחָב); בְּכִיר with כ prefixed, כִּכְרִיר *kikh-phir* (not בִּכְרִיר); גְּבוּל with ג prefixed, לִגְבוּל *ligh-bhūl* (not גִּלְבוּל), etc.

NOTE 1. The Inf. mode with such a loose prefix, varies in its usage. E. g. סָפַד, Inf. סֹפֵד, with prefix לְ, לִסְפֹּד *lis-pōdh*; and such is the more common usage. But we find also לָפַל, Inf. לָפַל, with prefix בְּ, בִּן-פֹּל *bin-phōl*; with כְּ, כִּן-פֹּל *kīn-phōl*; but with לְ, לִן-פֹּל *līn-pōl*. Usage therefore is variable in regard to this mode.

NOTE 2. But when the prefix is *closely* united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יָסַד *yis-pōdh* (not יִסְדֹּד), Fut. of Kal from the root סָפַד *sā-phādh*; or (if you please) from the Inf. form סֹפַד *sephōdh*. So in Hiphil, הִשְׁפִּיל *hish-pīl* (not הִשְׁפִּיל), from שָׁפַל. In all such cases, the prefix is considered and treated as an *essential* and *formative* part of the word.]

Particular Exceptions to the general rules.

[§ 82. (1) *Rejection of Dagghesh lene.* (a) The suffix pronouns, כָּ, כֶּ, כֵּ, reject it. (b) Generally, an Aspirate preceding the final syllable and וּח; as מַלְכוּת, עֲבָדוּת, יְלָדוּת, etc.; but not always, as תַּרְבוּת *tār-būth*. (c) The various forms of בָּגַד; e. g. בָּגְדוֹ, etc.

(2) *Admission of it contrary to general rules.* (d) Some words beginning with two Aspirates, viz. כַּכ, כַּכ, כַּכ; e. g. Jer. 3: 25, לֹא בִכְרָמִישׁ, Ex. 14: 17, וְאֶפְרַיִם בִּפְרָעָה; Is. 10: 19, בִּכְרָמִישׁ. In all such cases manuscripts and editions differ; some extending the rule so as to begin with Dagghesh lene in most cases where a word commences with two Aspirates, others scarcely observing such a rule at all, (e. g. Michaelis' Hebrew Bible). (e) A few words which *usage* only has excepted from the general rule; e. g. צִמְדִּי from צִמְדִּים, רָשָׁעִי from רָשָׁעִים. (f) An apparent exception is an Aspirate after יְהוָה, which takes Dagghesh lene. But the Hebrews read this word יְהוָה *ādō-nāy*, which ends in the consonant *y* having a silent Sheva.]

Remark. The detail of Dagghesh lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of

Daghesch in such cases, the student need not be perplexed if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§83. Rāphê (רָפֶה) means *soft*. It is a small parallel stroke of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e.g. כְּבֹרָה khābhədhā; and so it is directly the opposite of Daghesch lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts it was very common; and it was sometimes employed, moreover, to shew that Daghesch forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that א and ה at the end of words were quiescent.

MAPPIQ.

§84. Măppiq (מְפִיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. יָאֵה yāh (הּ would read yā); גָּבֵה gā-bhāh, (ה must be written גָּבֵהּ, and read gā-bhā.)

NOTE. Mappiq is now used only in final ה; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable. The meaning of מְפִיק is *producens*, i. e. *bringing out* or *pronouncing* the letter on which it is placed.

METHEGH.

§85. Měthēgh (מֶתֶג) is a small perpendicular mark (ı), preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words *undertake*, *nóminátion*, etc.

The word *Methegh* (*fraenum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, *but only to the manner of reading the syllable on which it is placed*; and is therefore of comparatively little importance to us.

NOTE. The mark (i) on the *last* or on the *penult* syllable of a verse, is always the accent Silluq, not Methegh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew bibles.]

Uniform or general use of Methegh.

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and is technically called in this case מְאָרִיךְ *mā-ʾārīkh*, i. e. *prolonger*); e. g. וְעָקָה, וְהָעֵמֶד, etc. (b) ALMOST UNIFORMLY, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. יָעֲמֹד, by inflection יַעֲמֹד, preserving the Methegh; (or this case may be ranked with *e* below). (c) After a long vowel next before the tone-syllable and followed by a Sheva vocal; e. g. תִּירָאִי, תִּלְבְּדִי, תִּהְיֶה, with Qibbuts vicarious. (d) The verbs חָרָה and חָרָה, when they take formative or other prefixes with a short vowel, employ Methegh after such vowel; e. g. יִחָרְרֶה, יִחָרְרֶה Imp. with ו Gen. 12: 2, יִחָרְרֶה, etc., nearly without exception in good editions. In principle, this may be classed with *h* below.

VERY GENERALLY EMPLOYED, (*e*) On the second syllable before the tone, where it is a simple one; as יִנְהָךְ הַאֲזַם. (*f*) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. וּמִתְחַבְּדֶיךָ וְאוֹרֵךְ. (*g*) After a short vowel made long by position (§ 29), before a letter which excludes Dagħesh forte either necessarily or arbitrarily; as בְּחוּרִים הֶחָכֵם, לְמַצְאָה וְיִבְרָךְ, בְּחֻלּוֹת וְיִבְרָךְ, בְּסַעֲרָה בְּחֻלּוֹת, etc. But this is sometimes neglected, as הַחֲשֵׁן; specially when Yodh with Sheva follows the vowel made long by omitting the Dagħesh, e. g. וְיִבְרָךְ, וְיִבְרָךְ, etc.; and commonly so, in regard to Hhireq, as פִּיחָם רַחֵם, נַחֵל, etc., without Methegh.]

The qualifying terms, *almost uniformly, very generally*, will of course advertise the student that he is not to expect *uniformity* in the cases under them.

Occasional use of Methegh.

[(h) After a short vowel in a mixed syllable (not made by Dagghesh forte), especially after Pattahh and short Hhireq, Methegh is placed,

sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the *first*, as קָרְבָּנִי, קָרְבָּנִי, קָרְבָּנִי Is. 10: 34. קָרְבָּנִי Ps. 76: 12, וּמִקְרָבִי, וּמִקְרָבִי; with other short vowels, וְהִלֵּה (*d* above), וְהִלֵּה, שְׁמֶרָה, שְׁמֶרָה, qōrbān, dōrbān, מִתְקַדְּדִים, וְיִתְקַדְּדוּ, מִתְקַדְּדִים, etc.; on the *second*, as וְהִתְקַדְּדוּ, וְהִתְקַדְּדוּ, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a daghesh'd letter; e. g. וְיִתְקַדְּדוּ, וְיִתְקַדְּדוּ, etc.; especially when the first letter is Vav conversive, Mem prefix, or He article. This case, in *principle*, appears to be the same with that of *h* above.]

Rare use of Methegh.

[(j) VERY SELDOM, after a Vocal Sheva under the first letter; as וְאֵת, וְאֵת, etc.; more rarely still, even before Sheva initial, as וְאֵת Est. 9: 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it וְאֵת, *mugitus*; a name afterwards extended to *Methegh* generally.]

Methegh before Maqqeph.

[(l) The general principle is the same as if the two words joined by Maqqeph were one, (they being read as one); so that the above rules generally apply; e. g. וְהִתְקַדְּדוּ, *e*; וְהִתְקַדְּדוּ, *h*; וְהִתְקַדְּדוּ, *e*; וְהִתְקַדְּדוּ, *e*, etc. (m) In many cases long monosyllables immediately before Maqqeph take a Methegh, (yet it is often otherwise), although a tone-syllable follows immediately, e. g. וְהִתְקַדְּדוּ, וְהִתְקַדְּדוּ; and even when it does not, and the monosyllable is a mixed one, *Methegh* is sometimes employed, as וְהִתְקַדְּדוּ, etc., contrary to the principle in *e*. Short vowels before Maqqeph commonly reject *Methegh*; as וְהִתְקַדְּדוּ, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of *Methegh*. No wonder that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

NOTE 1. The conjunction ו (and) does not generally receive *Methegh*.

NOTE 2. Several *Metheghs* may appear on the same word, if the different rules for writing it should require them; e. g. וְהִתְקַדְּדוּ, for the *Methegh* on קָ, see *e* above; for that on דָּ, see *a*.

NOTE 3. Instead of *Methegh*, the *conjunctive* accents (especially *Munahh*, *Qadma*, and *Merka*, § 93) are frequently used, when a word has a *distinctive* upon it; e. g. וְהִתְקַדְּדוּ with *Munahh* under כ, instead of וְהִתְקַדְּדוּ with *Methegh*; and so in very many cases.

MAQQEPH.

§ 88. Măqqēph (מִקְנֵף i. e. *connector*), somewhat like our hyphen, connects two words together, and makes them as one in respect to interpunction and reading.

E. g. אֶת־הַשָּׁמַיִם, אֶת־הָאָרֶץ. Usually either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable is for the most part shortened, if pure.

E. g. עַל־הָאָרֶץ, where עַל has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here the punctators were not uniform; for we have לֵב־דָּוִד (not לֵב־דָּוִד), and without Methegh too, in 1 Sam. 24: 6; but also לֵב־נִישׁ, 2 K. 12: 5; and thus in other cases.

[NOTE 1. Maqqeph sometimes appears between several words in succession, as אֶת־הַשָּׁמַיִם־וְהָאָרֶץ. Mostly it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and it is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as הָהָרִים־הַנֶּחֱדָרִים, Gen. 6. 9.

NOTE 2. Maqqeph might itself be appropriately enough called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, respecting the answer to the question, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs, however, from other Conjunctives in this respect, viz. that it usually causes the preceding long mutable vowel to be shortened.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the learner, in commencing the practice of reading.

1. Every syllable must begin with a moveable letter.

NOTE. Vav with Shureq (וּ) in the beginning of words is the only

exception, and is sounded $\bar{u}=oo$ in English. In נָמַר $\bar{n}\bar{a}-m\bar{a}r$, עָמַד $\bar{a}-m\bar{a}d\bar{h}$, etc., the נ and ע are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every short vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Daghesch forte; e. g. בָּרָזֶל $\bar{b}\bar{a}r-z\bar{e}l$, in which the first syllable has a Sheva expressed, the second a Sheva implied; so in לִמְעַד $\bar{l}\bar{i}m-m\bar{e}d\bar{h}$.

5. A long vowel also makes a *mixed* syllable, when it is followed by a simple Sheva expressed or implied, or by an implied Daghesch forte; provided such vowel be in a *tone-syllable*. E. g. קָאָם $\bar{q}\bar{a}m$; יִקְטֹל־נָא $\bar{y}\bar{i}q-t\bar{o}l-n\bar{a}$, where the Hholem is in a mixed tone-syllable; יָאָם $\bar{y}\bar{a}m$ —יָמָה $\bar{y}\bar{a}m$; נֶאֱתָ $\bar{n}\bar{e}t\bar{h}$, where Sheva is implied under the ת.

6. When a *long* vowel is not in a *tone-syllable*, it must make a *simple* syllable, although followed by a Sheva; e. g. קָאֶלֶא $\bar{q}\bar{a}-t\bar{e}l\bar{a}$, בְּגָדִים $\bar{b}\bar{o}-g\bar{s}d\bar{h}\bar{i}m$. But not so before a Maqqeph, as לֵב־דָּוִד $\bar{l}\bar{e}b\bar{h}-D\bar{a}v\bar{i}d\bar{h}$, because the Maqqeph takes away the tone which naturally belongs to the word that precedes it.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֵשִׁית $\bar{r}\bar{e}-s\bar{h}\bar{i}t\bar{h}$, רֵא $\bar{r}\bar{e}$ is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא $\bar{b}\bar{a}-r\bar{a}$, רֵא $\bar{r}\bar{e}$ is a final simple syllable. Of course,

8. A vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֵשִׁית $\bar{r}\bar{e}-s\bar{h}\bar{i}t\bar{h}$; שִׁית $\bar{s}\bar{i}t$ is a mixed syllable because ת has no vowel of its own. But such syllables must always be *tone-syllables*; excepting the very few cases where quiescent א is irregularly used in short syllables; see § 28, Note 1.

9. Short vowels make a *simple* syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. Vowels long merely by position, i. e. the doubtful vowels having a daghesch'd letter coalescing with them, always stand in a simple syllable.

Exemplification of reading Hebrew.

§ 91. (1) Gen. 1: 1. בְּרֵאשִׁית *berē-shīth*; בְּ with Daghesth lene 79. *1; with Sheva under it 45, and with Sheva vocal 46.—רֵעַ *rē*, with a quiescent long vowel 53, quiescent in Aleph 54 א.—שִׁית *shīth*, with a quiescent vowel followed by quiescent Yodh 54 י; ת without any Sheva expressed, having one implied 52; also without a Daghesth lene because it follows a vowel 80.—שִׁית is a mixed syllable 90. 8.

(2) בָּרָא *bā-rā*; בָּ with Daghesth lene because the preceding letter has a silent Sheva implied 79. 2, א a simple syllable 90. 3.—רָא *rā*, vowel protracted and impure with א quiescent 54.

(3) לֹהִים *lō-hīm*; ל with composite Sheva 49, which is moveable 46. *a*.—לֹ, simple syllable 90. 3.—הִים *hīm*, with Yodh quiescent 54, and Hhireq impure and protracted 24, and in a mixed syllable 90. 8.

(4) נֶחֱם *nēth* 90. 5.—חֶשֶׁם *hāsh-shā-mā-yīm*; חֶשֶׁ *hāsh*, this syllable comprising the *sh*, which is made by the Daghesth forte in the ו 71 and 73, also 90. 4.—שֶׁ *shā* 90. 3.—מָ, with Pattahh pure and short 27, and also with accent upon it 100. *b*, and in a simple syllable 90. 9.—יִם *yīm*, with short Hhireq 141 and 100 *a*, mixed short syllable 90. 4.

(5) וָעֵת *veēth*; Vav moveable 56. 1, וָ as above in No. 4.

(6) חָרַעַת *hā-nā-rēts*; חָ 90. 3.—רַעַת 90. 3, and with א moveable 56. 1.—רַעַת *rēts*, with short Seghol 27, and in a mixed syllable 90. 4.

(7) VERSE 2. וְחָרַעַת *vehā-nā-rēts*; וְ *ve* in No. 5.

(8) חָיֵת *hā-yethā*; חָ with Qamets long 66. *a* under e. g., יָ *ys*, Yodh moveable 56. 1.—תָּ *thā*, ת without Daghesth lene 80. *a*, and followed by ה quiescent 54 ה.

(9) חֹהוּ *thō-hū*; ח without Daghesth lene 80. *b*.—חֹ *hū* with א moveable 56. 1, and with ו quiescent 54 ו.

(10) וָבְחוּ *vā-bhō-hū*; וָ *vā* 56. 1, simple syllable 90. 3.—בְּחוּ *bhō*, ב without Daghesth lene 80. *b*; simple syllable 90. 3.—חֹ *hū*, as before under No. 9.

(11) וְחֹשֶׁךְ *vehhō-shēkh*; וְ *ve* 56. 1.—חֹשֶׁךְ *hhō*, Hholem in a pure syllable; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh* 62. 2; read as a simple syllable *hhō* 90. 3.—שֶׁךְ *shēkh*, short Seghol and mixed syllable, see in No. 6; Sheva silent in the final Kaph, 52. 1.

(12) עֵל *āl* 90. 4; the *ʾ* is *moveable* here, although we do not sound it, because we know not how to sound it.—עֵל *penē*; Pe with Daghesth lene 79. 2, Sheva vocal 46. *d*.—עֵ *nē*, 54 י.

* *Note.* In this exemplification, the first number in any reference stands for a section (§) in the Grammar; others which follow this, stand for the subdivision under that section.

- (13) תְּהוֹם *thehōm*; ה without Daghesh lene 80. *b.*—הוֹם *hhōm*, 90. 8.
- (14) וְרֵחַ *verū^ahh*; see ו in No. 5.—וְרֵחַ *rū^ahh*, with Pattahh futuristic 69.
- (15) מֶרֶדְּהָם *merá-hhē-phēth*; ר with Pattahh long 29 and 90. 11.—ר *hhē*, with Seghol pure and short 27, also accented 100. *a.*
- (16) חֶמֶץ *hām-mā-yīm*, the letter signified by Daghesh forte in Mem attaches to the first syllable *hām*—90. 4.—מ *mā*, 90. 3.—יִם *yīm*, with short *i* 141.
- (17) VERSE 3. *Väy-yō-mēr* אֶל־הִים *elhî*, *nôr* (with א moveable 56. 1, although we do not sound it); *vá-yehî* *nôr*, (in *vá* the Pattahh has a Daghesh implied in it, and is to be regarded as long, 29 and 59.)
- (18) VERSE 4. אֶל־הִים *elhî* *nôr* (with א *otiant* at the end 57. *a*) אֶל־הִים *elhî* *nôr* *ki-tōbh*, *väy-yābh-dēl* אֶל־הִים *bēn* *hā-nôr* *ū-bhēn* (ū 90. 1. Note) *hā-hhō-shēkh* (ה, 29 and 58; see also in No. 11 for the Hholem in the ו.)
- (19) VERSE 5. *Väy-yāq-rā* אֶל־הִים *lā-nôr* *yōm*, *velā-hhō-shēkh* (לָ 29) *qā-rā* *lāy-lā* (לָ 66. *a.* under *e. g.*) *vá-yehî* (*vá* in No. 17) *ē-rēbh* *vá-yehî* *bhō-gēr* *yōm* *nē-hhād* (*nē* 29 and 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. (a) Such as separate words, or parts of sentences, from each other; which are called **DISJUNCTIVES**. (b) Such as serve to shew that words are to be closely connected, either in the reading, or in the sense, or in both; which are called **CONJUNCTIVES**.

§ 93. The following table exhibits the *forms*, *names*, and *classification* of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically אֱמֶת (truth), these being the three initials of the Hebrew names of these books.

* Usually called *tonic* accents, in order to distinguish them from Methegh which is called the *euphonic* accent.

NOTE. The reader will observe, that the parallel blank line within the parentheses which stands next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to the letters over or under which they stand, is thus marked.

I. DISJUNCTIVES.

(1) *Pause accents or Disjunctives of the first class.*

1. (:—) *Silluq*, סִלּוּק, i. e. stop, pause. In connection with the two large points that always follow it, it is named סִלּוּק בְּסוּף פְּסוּק, *pause at the end of a verse*. Elsewhere this same mark stands for Methegh; § 85. Note.
2. (—) *Athnakh*, אֲתַנַּח, i. e. respiration.
- * 3. (^—) *Merka Mahpakh*, מֶרְכָּא מַחְפָּא, a composite accent, see Nos. 23. 25.

(2) *Occasional Pause-accents or Disjunctives of the second class.*

- † 4. (—) *Tiphkha* תִּפְחָא (posterior), i. e. palm of the hand, so called from the shape. It is also named תִּרְחָא *retardation*, and (when next before Silluq and Athnakh) מְאִיזָא *strong*. In poetry, it is merely a Conjunctive; see No. 30.
- * 5. (—) *Tiphkha* (anterior); praepositive, § 95. a.
- † 6. (—) *Zaqeph Qaton*, זָקֵף קָטָן, i. e. elevator minor.
- † 7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.
- † 8. (—) *Segholta*, סִגְחֻלְתָּא, i. e. cluster of grapes, (from its shape); postpositive, § 95. a.

(3) *Lesser Disjunctives or Disjunctives of the third class.*

- † 9. (—) *Tebhir*, תִּבְחִיר, i. e. interruption.
10. (—) *Rebhi*^a, רִבִּי, i. e. resting or lying over.
- * 11. (—) *Rebhi*^a *Geresh*, a composite accent, with the Geresh praepositive, comp. Nos. 10, 15; also § 95. a.
- † 12. (—) *Pashta*, פֶּשְׁטָא, i. e. expansion (of the voice); postpositive, § 95. a.
13. (—) *Zarga*, זָרְגָא, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere Conjunctive; see No. 31, also § 95. a.
- † 14. (—) *Yethibh*, יִתְיִב, i. e. sitting; praepositive. It is also

called *tuba anterior* שֹׁפָר מוֹקֶדֶם *tuba*, and *tuba inferior* שֹׁפָר מְשַׁפֵּל; see § 95. a

- * 15. (—) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called *shield* שָׂרִיס (Arabic, ⁵قُرْس *clypeus*), and *retention* (أَنْزَل *cohibuit*.)
- † 16. (—) *Garshāyim*, גֶּרֶשׁ שָׁיִם, i. e. double *Geresh*. Also called שָׂרִיס, שָׂרִיסִין, dual and plural of *shield* שָׂרִיס.
- † 17. (—^o) *Telisha Gedhola*, תְּלִישָׁה גְּדוּלָּה, i. e. *evulsio major*; also פְּרָסָא, *praepositive*, § 95. a.
- † 18. (—^o) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
19. (—^o) *Pazer*, פָּזֵר, i. e. *dispenser*. Also פְּזוּר גְּדוּל.
20. (|) *Pesiq*, פְּסִיק, i. e. *cessation*, written in the line between words, and placed (as here) perpendicularly. Also called פְּסִיקָא, *separation*. Also preceded by a *Conjunctive* on the word after which it is placed.

II. CONJUNCTIVES.

21. (—) *Munahh*, מוֹנַחַח, i. e. *joined*. Also שֹׁפָר יָשָׁר *tuba recta*, and שֹׁפָר הוֹלֵךְ *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by *Athnahh*, *Zarqa*, or *Zaqeph Qaton*, it is called עֲלִיָּה, *Illuy*, i. e. *ascent*. When placed at the beginning of a word, and followed by *Zaqeph Qaton*, it is named מִכְרֵבֵל *mekharbel*, *sieve*, i. e. *agitation* (of the voice).
22. (—^o) *Qadhma*, קֹדְמָא, i. e. *before*.
23. (—) *Merka*, מְרַבָּא (apoc. form of מְאַרְבָּא), i. e. *prolonging*; also מְאַרְיָה, *id.*
- † 24. (—) *Merka Khephula*, מְרַבָּא כְּפוּלָּה, i. e. *Merka doubled*. Also תְּרִין חוּטְרִין, *two rods*.
25. (—^o) *Mahpakh*, מַהֲפֵךְ, i. e. *inversion*. Also שֹׁפָר מְהֻפָּךְ *crooked trumpet*, שֹׁפָר הֶפְוּךְ *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (—) *Shalsheleth*, שַׁלְשֵׁלֶת, i. e. *chain*, (from the shape).
- † 27. (—) *Darga*, דֶּרֶגָא, i. e. *steps*, *gradation*.
- † 28. (—^o) *Telisha Qetanna*, תְּלִישָׁה קְטַנָּה, i. e. *evulsio minor*. Also תְּלִישָׁא (eradicator?) *postpositive*, § 95. a.
29. (—) *Yerahh*, יָרַח (properly יָרֵיחַ), i. e. *moon*. Also יָרַח.

בְּן-יָוֹם, *the moon a day old*; עֲגֻלָּה, *round*; גָּלְגָּל, *wheel*.

* 30. (ֿ) *Tiphkha* (posterior), in poetry a Conjunctive; comp. No. 4.

* 31. (—) *Zarqa*, in poetry a Conjunctive, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) *Eight of them are always confined to the same position, let the tone be where it may*; e. g. Segholta, Pashta, Zarqa (No. 13), and Telisha Qetanna, must always be put over the *last* letter of a word, and are therefore called **POSTPOSITIVE**; while *Tiphkha antierius*, Yethibh, Telisha Gedhola, and Geresh in the composite accent Rebh^a Geresh (No. 11), belong only to the *first* letter of a word, and are therefore called **PRAEPOSITIVE**; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student then can never depend on the accents as universal and safe guides, in respect to the *tone* of words. He must therefore resort to the *general principles* which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. וְהָיָה, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. וְהָיָה לְיָמֵינוּ, where יָמֵינוּ is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as קָרַבְנוּ, Lev. 10: 4; and sometimes even two on the same monosyllable, as זָה, Gen. 5: 29. Very often, two *Conjunctives* are put upon one and the same word, as בְּיָדָיו, Ps. 96: 4.

Remark. All this shews the great improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive* and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is merely a *secondary* and not a *primary* object of these signs. If we say it is a *primary* one, how are we to explain it, that one and the same syllable has *two* tones at the same time? For so we must conclude from this principle, and from the occurrence of such

examples as פִּי . But if the *cantillation* is marked by the accents (§ 97), then two accents may both be expressed by variations of the voice, when cantillating the same syllable; but how are they both to be accounted for, on any other ground?]

§ 96. (2) Accents mark in part the *interpunction*.

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of *סִיחֹת*; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense. So obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it.

E. g. in Gen. 1: 1, we have $\text{אֶתְחַלֵּה־בְּרֵאשִׁית}$, i. e. a pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction* is only secondary.

[NOTE. The *pause-accents* are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the *Disjunctives* of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each, rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a verse, and its respective Conjunctions (showing what words are to be joined together) being regularly attached to it, i. e. *preceding* it. The manner and order of this *consecution* belongs properly to a treatise of the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Instit. Accentuum*, Abicht's *de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains were bestowed.]

§ 97. (3) Accents also mark the *cantillation*.

The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii *Praef. ad Bib. Heb.* § 24, and Bartolocci's *Bibliotheca Rabbin.* IV. p. 341.

§ 98. The *proper* place of an accent (neither praepositive nor post-positive), is over or under the *left side* of the letter which begins a syl-

lable. The imperfection of types, however, sometimes prevents the *printed* books from following this rule.

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctions often shew what words should be *connected* in sense; the Disjunctions, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents. Let him therefore attend to this subject, in a moderate degree at first, but still without intermission, until he is master of the whole.

TONE-SYLLABLE.

§ 99. The general rule is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

NOTE. Technically an oxytone, i. e. a word with the tone on the ultimate, is called מִלְרָע *Milrāʿ* (from below); a word with the tone on the *penult* is called מִלְעֵל *Milʿēl* (from above).

Exceptions.

Several classes of words have the tone on the *PENULT*, viz.

§ 100. (a) All Segholate forms, i. e. those which have a *furtive* vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq. In a few cases Shureq appears to be *furtive*, and consequently employed as a short vowel; e. g. in מִדְּרֹךְ, and בְּדֹרֶךְ, which stands for מִדְּרֹךְ and בְּדֹרֶךְ. In proper names ending with יָדָה, the *penult* syllable is accented, as מִיכָיִהוּ *Micaiah*; so also in רִישׁ־מַחְדָּה, where the ר is *quasi furtive*, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, רִגְלָיִם; plurals like the dual, מְלִים, שְׂמָלִים; in all which cases the final Hhireq is short.

* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tone-syllables are not marked, except for special purposes.

[N. B. The rest of this § and the following one had better be omitted in primary instruction, and can be best attended to, when the respective classes of verbs, etc., shall become the object of particular study.]

[(c) Apocopated futures in verbs לָה, which take a future vowel; as יִגְל, יִגְל, § 283. 3. γ. 1. § 288. 1.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have הָם and הָן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted*, in case of accession at the end, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עַ the tone rests on the *penult* in all the persons which have formative suffixes *beginning with a vowel*, i. e. wherever הָ, י, י, is added to the root. See Par. XII.

But sometimes the tone is *Mitra*; as יִגְל, Imper. יִגְלִי. Such exceptions are limited chiefly to Kal.

NOTE. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes הָם and הָן), the tone rests on the epenthetic ה or הָ (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as יִגְלִי, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Hithpoel of these verbs are *regularly* accented: i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal and Hiphil of verbs עַ, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הָ, י, י.

In a few cases, the tone here is on the last syllable; as יִגְלִי, Imper. יִגְלִי. This is very rare, except in Kal. Comp. above under *f*; see Par. XIII.

NOTE. As in the case of verbs עַ above (*f*, Note), so here all the

persons of those verbs which have an epenthetic $\dot{\text{י}}$ or $\dot{\text{י}}_{\text{פ}}$ (§ 268. c.) before formative suffixes *beginning* with a consonant, (excepting the suffixes תָּם and תָּן) have the tone on the epenthetic syllable, i. e. on the *penult*.

N. B. All the other parts of the verbs $\dot{\text{י}}$ are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative syllabic suffixes beginning with consonants and not preceded by an epenthetic syllable ($\dot{\text{י}}$ or $\dot{\text{י}}_{\text{פ}}$); as $\text{תָּמַחַ$ etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under *f*.

(h) The *paragogic* endings הַֿ and הַֿֿ , when suffixed to verbs, affect the tone in the same manner as the formative suffixes הַֿ , י , and $\text{י}_{\text{פ}}$.

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under *e*, *f*, and *g*, where it is *penacuted* with these *paragogs*.

E. g. *Milra*, מִלְרָה for מִלְרָה , Imp. Piel of מָלַח . *Milel*, מִלֵּל for מִלֵּל , 1 pers. Fut. of סָבַב ; נָרַם , from רָמַם ; נָקַדְמָה for נָקַדְמָה , from קָדַם .

NOTE. הַֿ and הַֿֿ *paragogic* are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Praeter, only the 3d pers. feminine, in a very few cases, receives a *paragogic* הַֿ or הַֿֿ , (all other apparent cases of *paragoge* in the Praeter being quite doubtful); and this 3d pers. feminine retains, like a *paragogic* noun, the accent on the *penult*, contrary to *h* above.

E. g. הִתְקַבְּלָתָהּ , Josh. 6: 17; נִסְגְּלָתָהּ , 2 Sam. 1: 26, with *Pattahh* under א , where we might expect *Qamets*.

(i) Nouns, pronouns, adverbs, and (in a few cases) participles, are *penacuted*, when they have הַֿ or הַֿֿ *paragogic* or *local*.

E. g. רָמָה , רָמָה , שָׁמָה , בֵּיעָרָה masc. In a few instances, the accent in such cases is found on the *ultimate*.

NOTE. Yodh *paragogic* always draws down the accent upon itself, unless there are special causes to counteract this.

(j) Verbs, nouns, etc., are *penacuted* with the following suffix-pronouns; viz. נִי , נִי , נִי , הוּא , הוּא , הוּא , הִיא , הִיא , הִיא , נָנוּ , נָנוּ , מִלּוֹ and some others; also with הֶֿֿ , ם , ן (short-

ened from מִלְרָה (מִלְרָה), although the original suffixes included in the parenthesis are *Milra* or acuted on the *ultimate*.

The suffix pronoun ה , preceded by a Sheva vocal, is *Milra*; preceded by a vowel, *Milel*; e. g. דְּבַרְהִי , but דְּבַרְהִי .

(*k*) Nun *epenthetic* always makes the tone *penult*; e. g. $\text{קָחְנָה, יִסְרְנִי}$. Nun *paragogic* always brings it to the final syllable; as תְּמֹרֶתְךָ , but with Nun, תְּמֹרֶתְךָ .

(*l*) Pause-accent frequently, (sometimes other accents), occasion the tone to stand upon the *penult*, when its regular place would be on the *ultimate*; and *vice versa*.

E. g. $\text{נִתְחַנֵּן, נִתְחַנֵּן, נִתְחַנֵּן}$. This properly belongs to the next head; but it is well here to advertise the student, that there is a class of *penacuted* words, which are made so as it were *accidentally*, their proper accent being on the *ultimate*.]

Shifting of the tone-syllable.

[§ 101. The rules in § 99. § 100, constitute the *regular* and *usual* principles of accentuation. But the tone-syllable is often shifted from its natural place; e. g.

(*a*) *Vav* prefixed to the Praeter of verbs, commonly makes the word *Milra*.

E. g. $\text{וְשִׁבְרָהּ, וְשִׁבְרָהּ, וְשִׁבְרָהּ}$; Hiph. $\text{וְהִכְבִּירָה, וְהִכְבִּירָה}$. So too in verbs עָלָה and עָלָה , § 100. *f*, *g*, and also in *h*.

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וְאֶמְרָנִי . (2) *Generally*, verbs whose third radical is a Quiescent; as $\text{וְנִרְאָה, וְנִרְאָה}$. (3) Verbs with a pause-accent on the penult; see *l* above. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as $\text{וְשִׁבְרָהּ וְשִׁבְרָהּ}$.

NOTE. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(*b*) *Vav conversive* prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. $\text{וְיִאמְרָה, וְיִאמְרָה}$. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

NOTE 1. Apocopated verbs with a *furtive* final vowel, are all accented on the *penult* in the Future. See § 182. 2. *γ*. § 288.

NOTE 2. Futures with Vav conversive remain *Milra*, (a) In the first pers. sing.; as וְאֵלֶּךְ. (b) In verbs אָלַף; as וְיִלְלֶנּוּ. (c) With a pause-accent on the final syllable.

(c) The particle לֹא (not) before the Future, usually (not always) makes it *Milel*.

E. g. וְלֹא-תִּזְכֹּר do not reprove, וְלֹא-תִּשְׁבֹּר you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs הִלֵּךְ preceded by לֹא, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. הִלֵּךְ בֹּרַח, regularly accented הִלֵּךְ בֹּרַח; הִלֵּךְ בֹּרַח, standing alone, הִלֵּךְ בֹּרַח. But as the penult syllable is often not adapted to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is often neglected.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, commonly (not always) throw back the accent.

E. g. הִשָּׁמֶר keep thyself, for הִשָּׁמֶר; יִרְאֵה let him see, for יִרְאֵה; יִרְאֵה for יִרְאֵה. The Future always does this, when it has a *furtive* vowel.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards; see above, § 100. L.]

CRITICAL MARKS AND MASORETIC NOTES.

[§ 102. In the common editions of the Bible with Masoretic notes, etc., a small circle over any word, e. g. וְיִלְלֶנּוּ, shews that the margin is to be consulted, either for a different reading (as Gen. 8: 17, וְיִלְלֶנּוּ in the case above), or for *literae majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc., refers to a marginal note.]

[§ 103. *Qeri* and *Kethibh*. There are a considerable number of

marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קרי *Qerī*, which means *read*; i. e. this word is to be read instead of the word in the text to which it relates, and which is called כתיב *Kethibh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as in Judges 20: 13. This is called קרי וְלֹא כְתִיב, *read but not written*. If a word is superfluous in the text, it is left unpointed; as in Ezek. 48: 16. This is called כְּתִיב וְלֹא קָרִי, *written but not read*.]

§ 104. *Literae majores et minores* distinguish themselves, § 10. *Pisqā* (פִּסְקָא) means *separation*, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

Puncta extraordinaria are marked thus, וַיִּשְׁקָחוּ. See Gen. 18: 9. 33: 44, where are examples of points over the letters which are *extraordinaria*.

The Rabbins regard these as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—25. See also the like explanations, at the close of Hahn's edition of the Hebrew Bible.

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. גַּב, גֵּר, גַּב, גָּב, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

[(1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מִזֶּה for מִנְּזֶה *from this*, יָגֵשׁ for יִגְשֶׁה. This is very common in verbs פָּחַל (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הַל in all cases (§ 163), as הַל עֲמִילִים for הַל עֲמִילִים, etc. Also in the verb לָקַח; as Fut. יִקַּח for יִלְקַח. (c) *Resh* very seldom; in אֶשֶׁר, as אֶשְׁיָרִי instead of יִשְׁרִי, *who will be*; כִּסָּא for כִּרְסָא, which is the form of the word in Syriac and Arabic. (d) *Tav*; as in the praeformative הָת (in Hithpael), where it often assimilates itself to the first radical of the verb, e. g. הִתְדַּבֵּר for הִדְבֵּר etc.; see § 187. b. 2. 3. (e) *Mem*; but only in a few foreign words, as לִפְיָד for לִמְפִּיד, in Greek λαμπάδες. (f) *Yodh*; in some verbs פָּס, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesch forte in the letter with respect to which such assimilation takes place. But assimilation occasionally happens at the *end* of words, where a Daghesch forte cannot be written, § 72. This takes place in cases where a *furtive* vowel would stand in the final syllable of a word, provided its full form were given to it; e. g. בָּתָּה for בָּתָּה, אָתָּה for אָתָּה, בָּתָּה for בָּתָּה, etc.

So also לַת for לֶתֶת, אֶתֶת for אֶתֶת, מֶשֶׁחֶח for מֶשֶׁחֶח, מֶשֶׁחֶח for מֶשֶׁחֶח.

NOTE. A long vowel in such cases of assimilation and contraction (as תֶּתֶת for תֶּתֶת), is rather unusual. The other examples here exhibit only Pattahh, as the vowel appropriate to the contracted form.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek, αἰλλουμένω instead of αὐλλουμένω; and so at the end of words, ὁδός for ὁδός (Gen. ὁδός), Κλίμης for Κλίμης (Gen. Κλίμης). In Latin, *illustris* for *iniustris*, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur; viz.

[(a) *At the beginning of words*, by *APHAERESIS*, when a Sheva would be under the first letter. E. g. (1) *Aleph*; as בָּרֶחֶם for בָּרֶחֶם, and so not unfrequently. (2) *Yodh*; as יָרֵךְ for יָרֵךְ, בּוֹרֵךְ for בּוֹרֵךְ. (3) *Mem*; as מִנְחָה for מִנְחָה. (4) *Nun*; as נֶחֱמֶה for נֶחֱמֶה. It is doubtful whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under a letter.

(b) *In the middle of words*, by *SYNCOPE*. This happens, when a Sheva immediately *precedes* the letter dropped. In cases of syncope, the vowel of the letter syncopated takes the place of this Sheva; e. g. מִנְחָה for מִנְחָה, קָרִים for קָרִים, יָרֵךְ for יָרֵךְ, יָרֵךְ for יָרֵךְ; מִנְחָה for מִנְחָה, בּוֹרֵךְ for בּוֹרֵךְ, etc. Syncope of א is pretty frequent; of ה, very common; of ו and י, more seldom, except in verbs לָהּ; of ע very rare; see § 118 seq.

(c) *At the end of words*, by *APOCOPE*. (1) *Mem* and *Nun* at the end of all plural nouns, etc., in the construct state; see § 333. c. (2) Perhaps *Nun* at the end of some proper names; as מִגְדוֹן for מִגְדוֹן. (3) The final is usually dropped when words receive suffixes, etc.

NOTE. The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens,

[(a) *At the beginning of words*, by *PROTHESIS*; e. g. תָּמוּל and תָּמוּל; אֶתֶת, אֶתֶת; (so Greek *χθής, ἐχθής*). (b) *In the middle of words*, by *EPENTHESIS*; e. g. אֶתֶתֶת; אֶתֶתֶת for אֶתֶת. Epenthesis is most frequently resorted to, in order to replace the latter of two liquid letters, which might have regularly been used. See an instructive exhibition of this, in Ges. Heb. Lex. under תָּמוּל. (c) *At the end of words*, by *PARAGOGE*; as יִקְטִילוּ, יִקְטִילוּ. Also הֶהֱ and הֶהֱ are frequently added by paragoge; so יֶהֱ and יֶהֱ sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition* of letters is limited principally to the conjugation Hithpael, when it begins with a sibilant letter; § 187. b.

[In lexicography there are a considerable number of transpositions; e. g. לָשׁוּב and שׁוּבָה, *a lamb*; פָּצַר and פָּרַץ, *to break*; עָלָה and עָלָה, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

NOTE. The exchange of a letter for one of the corresponding class which may fill its place, is not an unfrequent thing in lexicography; as עָלָה, עָלָה, and עָלָה, *to exult*; שָׁטַר and שָׁטַר, *to shut up*. But these changes belong not to grammar. In Hithpael only is the transposition in question a *grammatical* one; § 187. b.]

PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghes forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh. 2

A few cases only occur of Daghes forte in Resh; as שָׁרַר, שָׁרַר, שָׁרַר, etc.

§ 112. As a compensation for *Daghes forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened; § 58. and comp. § 59. 2

E. g. שָׁרַר instead of שָׁרַר, מָעַם instead of מָעַם, שָׁרַר instead of שָׁרַר, etc. But ה and ח commonly take impure Pattahh before them (§ 29); as בָּהֵל instead of בָּהֵל; אָהִים instead of אָהִים.

[NOTE. In a great number of cases, Pattahh impure and long is employed as a *compensative* vowel; almost always before ה and ח, when the *A* sound is required. In other cases, impure Hhireq (§ 29) is sometimes adopted instead of Tseri; e. g. בָּעַר (not בָּעַר) instead of בָּעַר *bîc-êr*; so נָאָץ (not נָאָץ) for נָאָץ; also Qibbuts long and impure instead of Hholem, as נָחָמָה (not נָחָמָה) instead of נָחָמָה. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; for impure long Pattahh and Hhireq are frequently used instead of Qamets and Tseri; § 29. The use of impure Qibbuts (except as being vicarious for Shureq) is unfrequent.]

§ 113. The Gutturals usually take the *A* sound before

them; most frequently in a *final* syllable, but not unfrequently in a *penult* one.

E. g. עֲמַע (Imp.) instead of עֲמַע, אֶרֶץ instead of אֶרֶץ. In a *penult* syllable; אֶרֶץ instead of אֶרֶץ, אֶרֶץ instead of אֶרֶץ.

[NOTE 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Patahh*; as Kal Imp. עֲמַע, instead of עֲמַע; Piel עֲמַע, instead of עֲמַע, etc.

NOTE 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, *Patahh* furtive is put under the Guttural, as עֲמַע, etc. See § 69.

NOTE 3. Resh never takes a *Patahh* furtive; and in this respect is not like the Gutturals.]

§ 114. Instead of simple Sheva vocal, the Gutturals usually take a composite Sheva; comp. § 49.

E. g. אֶלֶף, אֶלֶף, אֶלֶף. But Sheva *simple* stands under the Gutturals, at the *end* of a mixed syllable and after a short vowel, i. e. whenever a *silent* Sheva is required; as אֶלֶף, אֶלֶף; comp. § 50.

PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו ה (Ehevi), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which they quiesce. But a more particular notice of the various phases and powers of these letters is demanded; and such an one is intended to be given here.

Principles which regulate Quiescence.

§ 115. The letters א, ו, י (Evi) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the *end* of a mixed syllable, and take a simple Sheva silent either expressed or implied; § 56. 2.

E. g. אֶלֶף instead of אֶלֶף=אֶלֶף, אֶלֶף instead of אֶלֶף, אֶלֶף instead of אֶלֶף, אֶלֶף instead of אֶלֶף.

NOTE. If the preceding vowel be naturally *heterogeneous*, yet in many cases this does not exclude *quiescence*, because a peculiar expe-

dient is often adopted in order to effect it; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, subject however to many exceptions. But quiescence is not limited to this case only; for,

§ 116. Quiescence *sometimes* happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; comp. § 119. c. 3. § 120. c.

E. g. קום instead of קום, קים instead of קרים; נמציאת instead of נמציאת, נמציאת instead of נמציאת, נמציאת instead of נמציאת; and so often, when the vowel preceding the *furtive* one is homogeneous. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected in cases when such preceding vowel would be naturally *heterogeneous*. This happens in two different ways;

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הושיב (which would be the regular analogous form), is substituted הושיב, i. e. the heterogeneous short Hhireq in the syllable הו, conforms to, or becomes homogeneous with, the Vav in הו. So עולה for עולה, גליה for גליה, etc.

(2) The Quiescent may conform to the vowel, so as to become homogeneous with it.

E. g. קאם for קאם, גלה for גלה, שלה for שלה, etc.

Practice only can teach the student, what cases come within these rules.

Special usage in regard to א, ה, ו, י.

§ 118. The letters א, ו, י, and likewise ה, having a vowel of their own, and being preceded by a consonant with Sheva, *oftentimes* remit their vowel to the place of the preceding Sheva, and become either *otiant* or *quiescent*.

E. g. פארה, באר for באר, ראשון for ראשון, ראשים for ראשים.

(b) *Aleph at the end of a word* has no guttural power (comp. § 69, Note), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in מִצָּן; otiant, as in וְיִרְאָה, וְיִרְאָה, see § 57. b. a; or it retains a common consonant power, as in Segholates, e. g. בְּלָא, plur. בְּלָאִים; טָבָא, with suffix סֹבְחָאם sôbh-âām.

(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops such Sheva, and quiesces in the preceding vowel and lengthens it; e. g. לְאָמַר instead of לְאָמַרְהִים, לְאָמַרְהִים instead of לְאָמַרְהִים, נִאֲמַר instead of נִאֲמַרְהִים, etc.; comp. § 152. c. 2. These may be called *cases of contraction*. In יִהְיֶה the points are not appropriate; for the Jews read יִהְיֶה=יִהְיֶה, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114 in e. g.), Aleph usually becomes *quiescent*, e. g. מִצָּתִי; but with another Guttural, as שְׂמַחֲתִי. (3) Aleph *penult*, in words that would regularly be Segholates and where א would have a *furtive* vowel, more usually (not always) rejects such furtive vowel, and quiesces in the *preceding* vowel (if homogeneous), and lengthens it if it is short; e. g. רָאשׁ for רֹאשׁ, נִמְצָאָה for נִמְצָאָה, § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. אִמּוֹן, instead of אִמּוֹן, אִסְטִירִים for אִסְטִירִים, אִהְיֶה for אִהְיֶה. The student should remember, that this happens only at the *beginning* of words, and also that it is not frequent.]

Peculiarities of Vav and Yodh.

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a silent Sheva and are preceded by homogeneous vowels, uniformly *quiesce*; § 115. (b) They *quiesce* at the end of words, also, when analogically they would be preceded by a *silent* Sheva or by a *furtive* vowel; e. g. פָּרִי instead of פָּרִי or פָּרִי, יוֹדִי for יוֹדִי or יוֹדִי, בָּהוּ instead of בָּהוּ, יִשְׁתַּחֲוּ for יִשְׁתַּחֲוּ with Pattahh furtive. To this principle there are a few exceptions in respect to *Vav*; e. g. קָצוּ.

NOTE. With א the case is different; e. g. הָטָא (instead of הָטָא) with א *otiant*; on the other hand, בָּלָא with א moveable like other consonants.

(c) *Vav* and *Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גלוח instead of גלֹוח *ge-lō-vēth*, רעוח instead of רעֹוח *re-ō-vēth*, שְׁבִיחַ instead of שְׁבִיחַ *shē-vīḥ*; comp. § 119. c. 3.]

Peculiarities of He.

[§ 121. (c) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. *Apparent exceptions* are some compound proper names (as פְּדֵה-צִיר with quiescent ה), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as גָּלָה *gā-lā*, § 54. When moveable it is marked with *Mappiq*; as גָּבַהּ *gā-bhāh*, § 84. (c) Like א, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. בָּכָה, נָצָה, בָּטָה, etc.; for it must in such cases be considered as moveable; comp. א in § 119. b, in בָּלָה, etc. (d) *He* ה is frequently *made otiant*, at the end of a word, by a Daghesth forte euphonic; e. g. מִזֶּה-מָה=מִזֶּה-מָה *māt-tōbh*, פָּרִי עֵשֶׂה *ō-sēp-perī*. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

Commuation, Apocope, and Paragoge of Quiescents.

§ 122. COMMUTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

| | | | | | | |
|----|------------|----|----|----------|-----|------------|
| אֶ | is put for | הֶ | as | קָרָה | for | קָרְהֶה |
| אָ | ... | הָ | .. | מָקָה | .. | מָקְהָה |
| אִ | ... | הִ | .. | יָשָׁה | .. | יָשְׁהִה |
| אֵ | ... | הֵ | .. | פָּה | .. | פְּהֵה |
| הֶ | ... | אֶ | .. | מָקָשָׁה | .. | מָקְשָׁה |
| הָ | ... | אָ | .. | פָּרָה | .. | פְּרָה |
| הִ | ... | אִ | .. | רוּשׁ | .. | רוּשִׁה |
| הֵ | ... | אֵ | .. | עָשׂוּ | .. | עָשׂוּהֵה |
| הֶ | ... | אֶ | .. | רִים | .. | רִיםֶה |
| הִ | ... | אִ | .. | רִישׁוֹן | .. | רִישׁוֹנִה |

(2) Sometimes in the middle of words; as צָבָרִים for צָבָרִים, קָהֵם for קָהֵם.

§ 124. APOCOPE. Not only are Quiescents frequently *omitted* in writing words (§ 63), but *apocope* in certain cases is even a law of the language.

[(a) In verbs לָהֵא, in the apoc. Fut. and Imper., and when they have suffixes : § 283. 3. γ. 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs ; § 378. b.]

§ 125. PARAGOGÉ. The Quiescents (with a vowel preceding them) often constitute a *paragogic* ending.

[(a) *Aleph* is sometimes *paragogic*, after the syllables אֵ, וּ, י; e. g. נָקִי=נָקִיא, רָבוּא=רָבוּא, הֵלְכוּ=הֵלְכוּא *they go*. This last form with א *paragogic*, is a usual one in Arabic.

(b) Also אֵה, אֶה, אִה; e. g. אֶקְטֵל, אֶקְטֵלָה, וְיִשְׁעוּ, וְיִשְׁעָה, וְיִשְׁעֵהּ, וְיִשְׁעֵיהּ.

(c) More seldom י; e. g. pronoun suffix אֶ, *parag.* אֶמִי; so the noun הֵיחֵ, *parag.* הֵיחֵי.

(d) Rarely י; as מְקִימִי, מְקִימֵי; but *Yodh* is often inserted between two words united to form a proper name; e. g. אֱלֹהֵי מָן, *man*, אֱלֹהֵי מָן, *God*, united אֱלֹהֵי מָן *Gabriel*, i. e. man of God.]

NOTE. Several pronouns are of the same form and sound as some of these *paragogic* letters. In such cases, the connection of the word with the context must determine whether such doubtful forms are pronouns or *paragogic* letters.

CHANGES OF THE VOWELS.

§ 126. The changes which words in the Hebrew undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

Vowels Mutable and Immutable.

§ 127. GENERAL PRINCIPLE. Pure vowels are mutable; impure ones immutable. See § 23. seq.

[EXCEPTIONS. *Long impure vowels are sometimes exchanged*, (1) For each other; as מְנוּסִים plur. מְנוּסִים, where וּ is exchanged for א. (2) For long pure ones; as Imp. 2d pers. masc. קִים, 2d pers. plur. fem. קִימְהָ, with Hholem pure; Niph. Fut. 3d masc. sing. יָקִים with Hholem impure and protracted, 3d plur. fem. יָקִימְנָה with Hholem pure and mutable; Hiph. Imper. 2d pers. plur. masc. יִקְטִילֵהוּ, plur. fem. יִקְטִילֵהָ with Tseri pure. (3) For short pure ones; as אֱדוּל, constr. אֱדוּל־גִּדְלֵה *gedhöl*; אֱדוּלֵה, constr. אֱדוּלֵה. (4) For Shevas; e. g.

גִּלְהָה, fem. גִּלְהָהּ. All long PURE vowels are from their very nature mutable.

All these changes, excepting No. 1 and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice. Nor can one avoid the conclusion above, by saying that the different persons, genders, etc., require *in themselves* different vowels, as pure, impure, etc.; for these changes are in the *usual* course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

NOTE 1. The *composite* Shevas, in the like way, are frequently exchanged for each other, in the course of declension; e. g. מַלְאָכִים masc. part., fem. מַלְאָכוֹת, with suffix מַלְאָכָיו. The *A* sound appears to be shorter than the *E* sound.

NOTE 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbuts, short and pure, § 25. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more *important* than the usual laws of the vowel-changes.]

Gesenius says, that the *quiescent long* vowels are immutable always and in all circumstances, Heb. Gramm, 11th edit. § 25. 1. But surely there are a multitude of exceptions to this rule, as the cases above presented shew. He also states, that short vowels before a Dagheesh forte are *immutable*, § 25. 3; but he must have overlooked such instances as מִתְּחִלָּה, in pause מִתְּחִלָּה, etc.

General principles of Vowel-changes.

§ 128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong; § 19.

NOTE. A few seeming exceptions appear; e. g. מִדְּרֹם plur. מִדְּרֹמִים; מוֹרֶג plur. מוֹרְגִים. So Hiph. הִקְטִיל, 2 pers. הִקְטִילָּהּ. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure Vowels.

Qamets (ִ)

Tseri (ֵ)

Hholem (ֹ)

Corresponding short ones.

Pattahh (ַ)

{ Pattahh (sometimes) (ֶ)

{ Seghol (ֻ)

{ Hhireq (ִ)

{ Qibbuts (ֵ)

{ Qamets Hhateph (ֶ)

Long mutable Vowels exchanged for corresponding short ones.

[§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed either forward or backward.

(1) *Forwards*; e. g. יִדְכֶם, יִשְׁכֶם, בְּיָדְךָ, בְּיָדְךָ, יִקְטֹל yiq-tōl-khā; before Maqqeph, as כֹּל-אֶשֶׁר kōl-ā'shēr, § 89. (2) *Backwards*, i. e. towards the right hand; as וָיָא-וָגֹם vāy-yā-gōm; before Maqqeph, as בְּקִשְׁתֶּם. The reason of such changes is, that long vowels cannot stand in mixed syllables unless they are tone-syllables, § 36. Of course, when the tone is removed they must be *shortened*.

NOTE 1. A few solitary cases are found of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, יְהוֹמִיתִי in the Kethibh. But the first *Yodh* here is merely a *fulcrum*, § 64; the word is read vā-h'mī-tīv, with the first *ī* short.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דְּבַר יְהוָה, but דְּבַר יְהוָה the word of *Jehovah*; where the original syllable בַּר is shortened to בֶּר; see § 342. b.

(c) Long vowels before a Daghesth forte latent in a final letter (not a Guttural), when a change in them is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) *Tseri* goes into *Hhireq parvum*; as אֶם (Daghesth forte being implied in the ם), with suffix אֶמֶי. (b) *Hholem* into *Qibbuts* short; as חֹק, חֻקָּה, but sometimes into *Qamets Hhateph*, as חֻזֵּץ, חֻזֵּץ. ֹז-זִי.

NOTE. If the tone remains, the vowel continues long in such cases; e. g. שָׁמָּה shām-mā, הֵמָּה hēm-mā.

(d) A pause accent falling on final *Tseri*, not unfrequently changes it into *Pattahh*; see § 145.

Short Vowels in mixed syllables may become long.

§ 130. (a) This happens, when the form of the word is so changed that they come to stand in a *simple* syllable.

E. g. שֶׁר, שָׁר; הֶב, הָבָה; קָטל, קָטֵל. So of course before a Quiescent; as מָצַח instead of מִצָּח, גָּלָה instead of גִּלָּה = גָּלִי.

[(b) When a Dagghesh forte is omitted in writing, a short vowel placed before it becomes long; § 29 with Note.

E. g. בִּרְךָ instead of בְּרֶכֶּה, בִּרְךָ instead of בְּרֶכֶּה, בִּרְךָ instead of בְּרֶכֶּה, long by nature and form; בִּהַל for בְּהֵל, נָחַם for נָחַם, etc., long by position; see § 29.

NOTE. Dagghesh forte implied in a letter at the end of a word, (it cannot be *written* in such a case, § 72), usually prolongs the vowel which precedes; e. g. יָגֵל instead of יִגַּל, אָם instead of אֵם, יִתְאַוּ for יִתְאַוּ *yith-āvv*; but sometimes the vowel remains short, as יָגֵל for יִגַּל, סָב (not סֵב) for סָבֵב; and often so in verbs עָצ.

(c) The article prefixed to a few words, lengthens the short vowel in them.

E. g. אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ. Usage only can distinguish such cases; and they are not numerous.]

[§ 131. A pause-accent falling on Pattahh or Seghol pure, commonly (not always) lengthens them.

E. g. מֵיִם, מֵיִם; מֵיִם, מֵיִם. Occasionally other accents do the same; see § 149.]

Falling away of the vowels.

§ 132. Vowels are said to *fall away*, when they are dropped and a Sheva takes their place.

E. g. דָּבָר, דָּבָר, where the vowel under the ד in the first word, falls away in the second.

NOTE. *Apocope* of vowels is dropping them at the end of a word; as יִבְדָּה, יִבְדָּה, where the Seghol of the first word is dropped.

Falling away by change of Tone-syllable.

§ 133. (a) *When the tone is moved forward ONE syllable, i. e. moved toward the left hand, the penult vowel of the ground-form* falls away, if pure and mutable.*

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

E. g. דָּבָר, דְּבָרִי; עָנָה, עֲנֵה. If the tone is not shifted, the vowel remains; e. g. יָסַב, יֹסֵב.

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, when mutable, fall away.

E. g. דָּבָר, דְּבָרִי; דְּבָרִי, דְּבָרִי; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

Falling away on account of Regimen.

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult vowels to fall away, if they are pure and mutable.

NOTE 1. (a) Regimen in the *singular* usually causes the *penult* mutable vowel to fall away; as דָּבָר, in reg. דְּבָרִי, where the first vowel falls away, and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. דְּבָרִי. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דְּבָרִי. In like manner *grave* suffixes affect both vowels; e. g. דְּבָרִי. Comp. § 342. b. c.

NOTE 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. שָׁם is in reg. שָׁם, but בֵּן in reg. makes בֶּן, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. שָׁמִי, בְּנִי.

NOTE 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See paradigm of Dec. VI.]

Falling away on account of Accession.

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which requires its *ultimate* and *penult* consonants to be united in the same syllable with such accession, then the *final* vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָה.

יָקַטַל, plur. יִקְטָלוּ; קָבַד, fem. קָבְדָה; part. pres. קָטַל, fem. קָטְלָה, plur. קָטָלִים; in Piel, מָלַמַד, fem. מְלַמֶּדֶה; so also in nouns of Dec. VII., as אָיִב, plur. אֵיבִים.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a Sheva *silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קָטְלִי), ground-form קָטַל; קָטְלִי (not קָטְלִי), ground-form, קָטַל.

NOTE 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבָר, with suffix דְּבָרוֹ, בּוֹכֶב, plur. בּוֹכְבִים.

NOTE 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason *a priori*, why the Hebrews might not have said דְּבָרוֹ as well as דָּבָרוֹ, except that in this way the *suffix-forms* are distinguished from those made by simple declension which mark person and number.]

Rise of New Vowels.

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. *one* with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבָר, constr. plur. דְּבָרִי *dbhrē*. But this is inadmissible; see § 42. So אֲנָשִׁים, constr. אֲנָשִׁי (with one composite Sheva), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דָּבָר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אֲנָשִׁים, constr. אֲנָשִׁי instead of אֲנָשִׁי; הָלָקִים, constr. הָלָקִי.

[§ 139. If an accessory letter with a Sheva, be prefixed to a Guttural having a composite Sheva, such accessory letter

takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix ל, לְעָבַד; אָכַל, לְאָכַל; חָלַי, לְחָלַי; חָדַר, לְחָדַר; חָדַר, לְחָדַר; and analogous to this is the pointing of the prefixes, as לְחָיוֹת, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נִדְּחָה instead of נִדְּחָה, which would make an impossible syllable. So פִּזְּחָה instead of פִּזְּחָה; רָצְמָה instead of רָצְמָה. The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*; except at the end of a word. But in the case above, the *first* is vocal, i. e. it is a composite Sheva, § 46. a.; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. מָלַךְ instead of מָלַךְ, מָלַךְ for מָלַךְ, מָלַךְ for מָלַךְ, מָלַךְ for מָלַךְ. See on Dec. VI. § 359, also § 283. 3. γ. on the Segholate forms of verbs.

[NOTE 1. The 2d pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתְּ instead of שָׁמַעְתְּ, in order to ease the pronunciation; § 69.

NOTE 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. מָלַךְ, מָלַךְ, etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a *Seghol*; e. g. הָהָרִים instead of הֶהָרִים, אָחִיו for אֶחִיו, פָּחָה for פֶּחָה, מָה-אֲנִכִּי for מֶה-אֲנִכִּי, etc.

NOTE. The rule is not uniform. Such cases occur as הָאֲרָץ, הָהָר, הָעֵם, etc. The word וָעַד is anomalous, being put for וְעַד or וָעַד. The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as עַד-מָה כְּבוֹדִי, where מָה stands for מֶה; also to Gutturals not pointed with Qamets, as הָהָרִים for הֶהָרִים, *hā-h'dhā-shīm*.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. וָיָדָם for וְיָדָם, אֶבְיָהּ for אָבְיָהּ. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. וְזָקֵן, constr. וְזָקֵן and not וְזָקֵן. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. *Qamets*, as חוֹתָמָה instead of חוֹתְמָה; *Pattahh*, as מְלָכָה for מֶלְכָה; *Tseri*, as גְּבֻרָה for גֶּבֻרָה. So in verbs; e. g. גִּבְּלָהּ for גִּבְּלָהּ, הִרְבָּהּ for הִרְבָּהּ. In Gutturals, מוֹרֵצָה for מוֹרֵצָה, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as הַעֲלָהּ for הָעֲלָהּ, הַעֲלָהּ for הָעֲלָהּ, and perhaps הַחֲלָהּ for הָחֲלָהּ. (2) Short vowels for long ones; as אֶחָד for אֶחָד, רֶחֱמִי for רֶחֱמִי. (3) Long vowels are put for short ones arising out of composite Shevas; as תִּתְּחַבֵּב for תִּתְּחַבֵּב, תִּתְּחַבֵּב for תִּתְּחַבֵּב.]

N. B. All these cases under *e* are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. 1), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels; changing Pattahh,*

and Seghol when used for Pattahh (§ 142. *d*), into *Qamets*, and *Qamets* *Hhateph* into *Hholem*.

E. g. מִים, מִים; קָטַל, קָטַל; מִלֵּךְ (for מִלֵּךְ § 142. *d*), מִלֵּךְ. So where they shift the tone also; as אָהָה, אָהָה; עָהָה, עָהָה. So רִמָּה רִמָּה *vāy-yā-mōth*, רִמָּה.

NOTE. The *praepositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מִלֵּךְ (instead of מִלֵּךְ) with Tiphha *anterius*, Ps. 97: 1; יִשְׁכְּבוּ (instead of יִשְׁכְּבוּ) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels.* Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. הִפָּר, הִפָּר; קָמַל, קָמַל; יִגְמַל, יִגְמַל; נִלְךְ, נִלְךְ. So with verbs taking suffixes; as אָמַלְתָּ, אָמַלְתָּ; יִחִיתָ, יִחִיתָ. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary* euphony.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored* vowel; as הִרָאָה, הִרָאָה, ground-form הִרָא; טָמְנִי, טָמְנִי, ground-form טָמְנִי; יִקְטֹלוּ, יִקְטֹלוּ, ground-form יִקְטֹל; יִשְׁמְעוּ, יִשְׁמְעוּ, ground-form יִשְׁמַע. (b) When it falls on the succeeding syllable; as יִרְקְדוּן, instead of יִרְקְדוּן, Joel 2: 5; יִדְחֲקוּן, instead of יִדְחֲקוּן, Joel 2: 8; יִגְלְכוּן, instead of יִגְלְכוּן, Joel 2: 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

[§ 147. Pause accents, when they fall on those persons of verbs לִה (properly לִי § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. בָּעָרִי, בָּעָרִי, ground-form בָּעָרִי=בָּעָרִי; נָטִי, נָטִי, ground-form נָטִי=נָטִי; נָטִי, נָטִי, ground-form נָטִי=נָטִי, § 280. Note.]

[§ 148. Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

* A word or syllable is said to be in *pause*, when a pause accent rests upon it.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e. g. שְׁכֶם, שֶׁכֶם; מִלְכָּךְ, מִלְכֶּךְ.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g. אֶזְרִי, אֲזִרִי; חֲלִי, חָלִי; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e. g. חֲצִי, חָצִי; חֲצִי, חָצִי.

NOTE. A pause-accent in Is. 21: 11 (מִלִּי) seems to convert the absolute form לִי into the construct. But I apprehend that in this case לִי is chosen without reference to the accent, and merely for the sake of varying the לִי which had just been repeated.

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctive* ones, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; רָכַשׁ, רָכֶשׁ; טָמְנוּ, טָמְנוּ; שָׁמְעָה, שָׁמְעָה; בָּעוּ, בָּעוּ; בָּעִירָהּ, בָּעִירָהּ; Ps. 5: 12, etc. (b) *Conjunctives*; as חֲתָחֵלֵי, חֲתָחֵלֵי; חֲתָחֵלֵי, חֲתָחֵלֵי, etc. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shews very clearly that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the *essential* mutations of the language itself.

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ו, receiving an accessory pronoun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַב, plur. עָזְבוּ, with suffix עָזְבוֹנִי; so רָמְצָאוּ, רָמְצָאוֹנִי; שָׁמְעָה, שָׁמְעָהוּ.

[§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of the language. Instances of it are such as the following, viz. יִחְזַק for יִחְזֶק, בָּהֶשְׁמָה for בָּהֶשְׁמָה, etc.

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary

their vowels according to their position and the nature of the words to which they are attached.

(a) The ARTICLE ה (for הַ, § 162) has, (1) Usually, *Patahh* followed by Daghes forte; e. g. הַחֵשׁ=הַחֵשׁ. (2) Before the Gutturals א, ע, and also ר, it takes *Qamets*; as הָאִישׁ, הָעֵץ, הָרֶשֶׁת. (3) Before ה and ח, *Patahh* long is the more usual vowel; as הַחֵלֶב, הַחֶמֶץ. (4) Before all the Gutturals, when they have a *Qamets* under them, the article usually takes *Seghol*; see § 142. a. (5) The Daghes after the article is not only omitted before the Gutturals and Resh (§ 111), but more usually omitted, also, before words beginning with מ and נ having a simple Sheva; e. g. הַמַּכְסָּה for הַמַּכְסָּה, הַנֶּאֱרָר for הַנֶּאֱרָר.

NOTE. When the article is preceded by the particles, ב, כ, ל, it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as בְּשָׂמַיִם for בְּשָׁמַיִם, כְּעַם for כְּהָעָם, לְהַהֲרִים for לְהַהֲרִים. On the contrary, it sometimes resists *syncope*; as לְהָעָם, etc.

(b) The PARTICLES ב, כ, ל, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the *corresponding short vowel*; e. g. בְּחֵלִי, בְּחֵלִי *lō-hh'li*, etc. (2) Before accented syllables they usually take *Qamets*; as לְמֹות, לְגֹשֶׁת, לְכֶם. But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take *short Hireq*; comp. § 137.

(c) The CONJUNCTION ו is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the *corresponding short vowel*; as וְעָבַד. (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding *contracted vowel* in which א quiesces, as וְאֱלֹהִים for וְאֱלֹהִים; comp. § 119. c. 1. (3) Before a *tone-syllable* it frequently takes *Qamets*; as וְדֹר, וְדֹר. The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one, ו retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a Guttural, and also before ב, מ, פ, it takes *Shureq*; as וְיָבֹל, וְיָבֹל, וְיָבֹל. (5) Before Yodh which analogically would have a Sheva, it takes *long Hireq* and makes the Yodh quiescent (comp. § 53); as וְיָמִי, וְיָמִי. (6) Before the verbs וְיָדָה and וְיָדָה, it sometimes takes *short Hireq* or *Seghol*; as וְיָדָה, וְיָדָה.

(d) The INTERROGATIVE ה changes its usual punctuation ; (1) Before Sheva simple, where it takes *Pattahh* : as הִכְזוֹנָהּ . (2) Before Gutturals with Qamets, it takes *Seghol* ; as הִיְחָכֵם , *is he wise?* comp. § 142. a. (3) Before Gutturals without Qamets, it takes *Pattahh*, and sometimes *Qamets* ; as הֵאָלֵךְ *shall I go?* הֵאָתֶם *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with a Sheva ; e. g. הַכְּתֹנֶת *an tunica?* הַדֶּרֶךְ *viae meae?* And even before a letter with a vowel it sometimes does the same, although very rarely ; as הַיֵּיטֵב *an bonum erit?*]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are *verbs*, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, participles, etc. From this *general* principle of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively in Hebrew is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral-roots. Thus אָם by inflection becomes אִמָּה = אִמִּי, as if derived from אָמַם; although אָם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel letters, or the semi-vowel Nun:

E. g. יָמַח and טָוַח *to be good*, common root טַח; נָפַח and פָּנַח *to blow*, common root פַּח; דָּבַח, דָּוַח, דָּנַח, דָּנַח, *to thrust down*, common root דָּךְ.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals

are the same, while the third is quite different, and yet the meaning of each word exhibiting the same two radicals, remains the same in all.

E. g. the verb signifying *to lick*, is either לָעַץ, לָעַב, לָעַט, לָעַם, לָעַף, לָעַץ, or לָעַק, the letters לָע being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *triliteral* forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quineliteral roots* are very rare in the Hebrew; such as פְּרִיָּה *a fruitful field*, בָּרַסַם *to devour*, שָׁמַטָּה *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 154.

NOTE. In *quadriliterals* the formative additional letter *prefixed* is usually a Sibilant (ש) or a Guttural (ח); the letters inserted between the first and second radical, are usually ל or ר; at the end ל or ך is added. E. g. שָׁמַטָּה from שָׁמַט, מְנַחֵם from מָנַח, מְנַחֵם from מָנַח, מְנַחֵם from מָנַח, מְנַחֵם from מָנַח, etc.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots* in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc., are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, etc., may be expressed in any language: (1) By the inflection of words in general or ground-forms. (2) By affixing other words, i. e. particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of its personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc. to which they belong, or on which they depend, so as to form with them but one word.

THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַל, commonly written הַ with a Daghesh forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article הַל is always *assimilated* to the first letter of the noun to which it is prefixed, and expressed by a Daghesh forte in that letter or by some equivalent.

E. g. הַל מֶטֶר *the rain*, instead of הַל מֶטֶר; הַל אָדָם *the man*, instead of הַל אָדָם, etc. § 107. l. b. § 112. For the various pointing of the article, see § 152. a.

NOTE. That the original form of the article was הַל, seems probable from the form of the Arabic article אַל, whose ל is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

PRONOUNS.

I. *Pronouns Personal.*

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or participles.

Nominative case or Ground-form of all the personal Pronouns.

| | Singular. | | Plural. | |
|----------------|-----------|------------|-----------------|-----------|
| com. I | אֲנִי | we, | אֲנֶחָנִי | אֲנֵנוּ |
| mas. thou, | אַתָּה | ye, | אַתֶּם | |
| fem. thou, | אַתְּ | ye, | אַתֶּן (אַתֶּן) | אַתֶּנָּה |
| mas. he, (it), | הוּא | they, | הֵם | הֵמָּה |
| fem. she (it), | הִיא | they, (hī) | הֵן | הֵנָּה |

Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אָנִי, אַתָּה, אַתָּה, etc., § 144. (b) The א in הוּא, הִיא, הִיא (hi), is *paragogic* § 125. a, and *otiant* § 57. (c) The form בְּחִנִּי occurs only six times; אָנִי, only in Jer. 42:6. (d) In אַתָּה (in some Codd. אַתָּה), הִיא, הִיא, the ה- is *paragogic* § 125. b. (e) The forms אַתָּה, אַתָּה, אַתָּה (āt), אַתָּה, אַתָּה, are probably for אַתָּה, אַתָּה, אַתָּה, אַתָּה, § 107. 1. a; for the full forms, i. e. those with ב, are found in Syriac and Arabic. (f) הִיא (hi) is anomalous, (the older form of the pronoun was הוּא, which was both masc. and fem.); the marginal reading or Keri (§ 103) often supplying the form הִיא (הִיא), as a correction. It is found only in the Pentateuch.

N. B. The ground forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are made by *fragments* of primitive pronouns suffixed to verbs, nouns, and particles, so as to constitute one word instead of being written separately as in the western languages.

N. B. For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410 Note.

II. Pronouns demonstrative.

§ 167. Of these there are but few in the Hebrew, viz.

| Singular. | | | Plural. | |
|-----------|-----------|----------------------|--------------------------|--|
| Masc. זֶה | fem. זֹאת | com. זֶה <i>this</i> | com. אֵלֶּה <i>these</i> | |
| הַזֶּה | זוֹ (זֹה) | הֵלֶּז <i>this</i> | אֵלֶּה <i>these</i> | |

The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form הַזֹּאת is once employed, Ezek. 36:35.

NOTE. The pronouns of the 3d pers., i. e. הוּא, הִיא, הֵם, הֵנָּה, are also frequently employed as *demonstratives*; in which case they usually prefix the article, as בַּיּוֹם הַהוּא *on that day*.

III. Pronouns relative.

§ 168. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[NOTE. This pronoun is contracted, mostly in the later Hebrew, by dropping the א (§ 108. a), and assimilating the ר (§ 107. c); as אֶשֶׁר instead of לִי אֶשֶׁר. The ו (the *apocopate* form) has various vowels, according to the nature of the word which follows; e. g. וָ as in שָׁמָּה; וּ followed by a Daghesth; וְ, as in שָׁמָּה Judg. 6:17; וְ, as in שָׁמָּה Ecc. 3:18. In this last case, there is no compensation by a vowel for the ר which is cast away.

§ 169. The *demonstratives* הַזֶּה and הַהוּ, are occasionally employed as *relatives*.

IV. Pronouns interrogative.

§ 170. These are two; viz. מִי *who*, and מַה (מָה) *what*.

NOTE. Before a Daghesth *euphonic* the form מָה is used, as מָה-יָקָר; also before ה, ח, ע, not having Qamets, and usually before Maqqeph; before a Guttural with Qamets, מָה, as מָה אֶלְכִּי § 142 a; but sometimes מַה also before such Gutturals, as in Ex. 12:26, מַה הֶעֱבֹדָה.

VERBS.

§ 171. CLASSIFICATION. They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. מָלַךְ *to reign*,* יָשָׁב *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denominative*, i. e. those which are formed from nouns (*de nomine*); e. g. אָדָּם *to live in a tent*, from אֹהֶל *a tent*.

NOTE. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class b, while very few belong to the class c.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into *regular* and *irregular*. REGULAR VERBS are those which are analogous in their inflection, and preserve through all their changes their original trilateral root. VERBS IRREGULAR are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

certain peculiar characteristics of form or inflection. Such verbs are therefore said to belong to the first, second, third, etc. conjugation. In this sense the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, *the word conjugation is applied to different forms of the same verb*, and it corresponds in some degree with the word *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices in Greek exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, *to vary the primary meaning of the verb, by uniting with it an accessory signification*. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

NOTE. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

Usual Conjugations.

| ACTIVE. | | PASSIVE AND REFLEXIVE. | |
|---------------|------------|------------------------|---------------------------|
| Name. | Form. | Name. | Form. |
| § 174. 1. Kal | קָטַל | 2. Niphal | נִקְטַל |
| 3. Piel | קָטַל | 4. Pual | { קָטַל קָטַל קָטַל |
| 5. Hiphil | הִקְטִיל | 6. Hophal | { הִקְטִיל הִקְטִיל |
| 7. Hithpael | הִתְקַטֵּל | | |

Peculiar Conjugations.

§ 175. (a) 1 Poel סִיבַּב, active. 2 Poal סִיבַּב, passive. 3 Hithpoel הִסְתִּיבַּב; without a sibilant letter, as הִתְנַחֵל (from נָחַל).

These conjugations are found in the class of verbs named *Ayin doubled* (ע"ע), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קִיַּמ, active. 2 Polal קִיַּמ, passive. 3 Hithpoel הִתְקִיַּמ.

In Verbs *Ayin Vav* (ו' ע' § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpael.

NOTE. Although the *appearance* of these two classes (*a* and *b*) is the same, yet the mode of formation is very different; e. g. סוּבַב, etc. comes from the root סֻבַּב, and is *formed by inserting ו' between the two first radicals*; while קוּמַס, etc., comes from קוּם, and is *formed by doubling the last radical*. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קָטַל, קָטַל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

Unusual Conjugations.

[§ 176. Most of them are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הֻתְקַטַּל, both passive forms of Hithpael; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pulal* passive, קָטַל, קָטַל (comp. § 175. *b* Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs ע" and ע", by repeating the first and last radicals; e. g. from קָטַל comes קָטַלְקָטַל; from כוּן, כוּןְכוּן and כוּןְכוּן. These are equivalent to the forms from the same verbs, described in § 175. *a. b.*

(4) A form *Tiphel* seems to have been in existence; e. g. תִּתְקַדַּח from תִּקְדַּח, תִּקְדַּח, a denominative (§ 171. *c*) from קָדַח. Once we have a *P^oael* form; e. g. in הִתְצַוֵּצַר, in all respects a ἀνάξ λεγόμενον in Hebrew.

NOTE. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of *more* than three letters, take the following forms; viz. שָׂאֲנִן, פָּהֲשִׁי, בָּהֲטִים, active; בָּהֲבִיב, הִמְצִיֵּר, הִמְצִיֵּשׁ, passive.

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the *usual* ones in § 174.

Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb לָעַד , which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל *Qāl*, or (as it is usually written) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְעַל *Niph-ʿāl*; פִּיעַל *Pi-ʿēl*, Daghash forte being excluded by the Guttural; פִּעַל *Pú-ʿāl*, Daghash being excluded; הִפְעַל *Hiph-ʿāl*; הִפְעַל *Höph-ʿāl*; הִתְפַּעַל *Hith-pá-ʿēl*, Daghash excluded; and so of the unusual conjugations.

§ 180. The third person singular of the praeter tense in *Kal*, is regarded as the root of all verbs; one class (verbs ע"ו) excepted, whose root is the triliteral Infinitive, e. g. קָרַם .

Form and Signification of the usual Conjugations.

§ 181. (a) *KAL* is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, *Pattahh*, *Tseri*, and *Hholem*.

E. g. בָּרַךְ to visit, זָקֵן to be old, and יָרַח to fear.

NOTE 1. The form with final *Pattahh* is generally *active* and *transitive*; but sometimes it is *intransitive*, as גָּרַח to be great. The other two forms are usually *intransitive*, but sometimes otherwise.

NOTE 2. Some verbs in *Kal* have a *passive* meaning; e. g. שָׁכַן to inhabit and to be inhabited; עָלָה to elevate and to be elevated.

§ 182. (a) *FORM OF NIPHAL*. It is formed by prefixing *Nun* to the ground-form of the verb, and dropping the first vowel of the same.

E. g. נִקְטַל , נִקְטַל .

NOTE. The real prefix seems to be הֶה , (in Arabic it is هَ). In the Infinitive this developes itself; e. g. $\text{נִקְטַל} = \text{הֶנֶקְטַל}$, *Nun* being *assimilated* in the first form, § 107, a. The appropriate pointing of the prefix *Nun*, in the *Praeter*, would be *Sheva* (ֶ); but short *Hhireq* is necessarily substituted for it, inasmuch as the vowel under the first radical

falls away, § 137; or an equivalent vowel must be substituted, in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as *הִשְׁמַר* *watch thyself*, *הִשְׁאַל* *he asked for himself*. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as *הָיָה* *he was sick*, in Kal *הָיָה* with the same sense; *הָאָנָה* *to sigh*. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. *הִכָּבֵד* *to show one's self honourable*, *הִגָּע* (= *הִגָּעַע*) *to exhibit one's self as smitten*, *הִצְטַר* *to suffer one's self to be entreated*. (6) To express reciprocal action; as *הִשְׁפַּח* *to contend*, viz. with another; *הִלָּחֵם* *to fight*, viz. with an enemy; *הִנָּדַע* *to confer*, viz. with another. (7) Sometimes simply as Kal; e. g. *הִשָּׁבַע* *juravit*.

NOTE. It is often used in such a connection that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc., before it; e. g. Gen. 6:21. 16:10. 20:9, etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as *קָטַל*.

NOTE. In case the middle radical is a Guttural, and cannot take a Dagghesh forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. *הִבְרִיחַ* for *הִבְרִיחַ*, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. *הָאָבַד* *to perish*; *הָאָבַד* *to cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him as being or doing thus or so; e. g. *הָיָה* *to let one live*; *הָצַדִּיק* *to show or pronounce one to be just*; *הָטָמֵא* *to pronounce one unclean*. (3) It is *intensive* of Kal: e. g. *הִשְׁאַל* *to ask*, *הִשְׁאַל* *to beg*; *הִשְׁבַּר* *to break*, *הִשְׁבַּר* *to dash in pieces*. (4) It has a *privative* sense; e. g. *הִכָּר* *to know*, *הִכָּר* *to misapprehend*; Hiph. *הִשְׁרִישׁ* *to take root*, Piel *הִשְׁרִישׁ* *to root out*. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a *reflexive* sense; e. g. Gen 41:14, *הִגִּיחַ* *and he shaved himself*.

§ 184. PUAL. This is simply the passive of Piel, and is characterized by a Dagghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable.

E. g. קָטַל or קָטַל *qôl-tâl*.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh between the two last radicals.

E. g. קָטַל, Hiph. הִקְטִיל.

(b) SIGNIFICATIONS OF HIPHIL. (1) It is *causative* of Kal; as קָרַשׁ *to be holy*, הִקְדִּישׁ *to make holy*. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחָרִית *to corrupt*, הִשְׁקִיט *to be quiet*, הִלְבִּין *to be white*.

NOTE. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כִּבְּדָה *to honour*, הִקְבִּידָה *to render powerful*.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, accompanied by the vowel Qamets Hhateph or short Qibbuts.

E. g. הִקְטַל or הִקְטַל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכָּל *he shall be able*, from יָכַל; sometimes an active one, as לֹא תִשְׁבְּרֵם *ye shall not serve them*, Ex. 20: 5. Deut. 5: 9. 13: 3; which, however, is capable of being rendered, *that ye may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הִ to the Inf. form of Piel.

E. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הִ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ה changes places with it; as in the following examples, viz.

| | | | | | | |
|---|-----|--------|---------|--------------|------------|-------------|
| ס | Kal | סָבַל | Hithpa. | הִסְתַּבַּל | instead of | הִתְסַבַּל |
| ש | — | שָׁגַב | — | הִשְׁתַּגַּב | — | הִתְשַׁגַּב |
| ש | — | שָׁמַר | — | הִשְׁתַּמַּר | — | הִתְשַׁמַּר |
| צ | — | צָרַק | — | הִצְתַּרַּק | — | הִתְצַרַּק |

In the latter case (צ) the ה is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter the *n* is more commonly *assimilated*; e. g.

| | | | | |
|------------|------------|-------------|------|--------|
| הַדְּבַר | instead of | הַתְּדַבֵּר | from | דָּבַר |
| הַמַּהֲרָה | — | הַחַטְהֵר | — | טָהַר |
| הַתַּמָּם | — | הַתְּתַמֵּם | — | תָּמַם |

(3) The same usage of assimilation is *occasionally* extended to some other letters; e. g.

| | | | | | | |
|---|----|------------|------------|--------------|------|--------------|
| ז | as | הַזְכִּיר | instead of | הַתְּזַכֵּר | from | זָכַר |
| כ | as | הַכְפִּיד | — | הַתְּכַפֵּד | — | כָּפַד |
| נ | as | הַנְּבִיא | — | הַתְּנַבֵּא | — | נָבֵא |
| ר | as | הַרְוִיחַ | — | הַתְּרוֹחַם | — | רוּם (§ 112) |
| ש | as | הַשְׁוִיחַ | — | הַתְּשׁוּחַם | — | שָׁחַם |

(c) SIGNIFICATIONS OF HITHPAEL. (1) It is *reflexive* of Piel; as קָדַשׁ *to sanctify*, הִתְקַדֵּשׁ *he sanctified himself*. (2) It signifies to make one's self to be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הִתְחַכֵּם *to shew one's self cunning*, from חָכַם *to be wise*; הִתְגַּדֵּל *to behave one's self proudly*, from גָּדַל *to be great*; הִתְחַלֵּה *to represent one's self as sick*, from חָלָה *to be sick*. Also with some slight modifications, as הִתְחַכֵּם *to think one's self wise*, from חָכַם *to be wise*; הִתְחַפֵּשׂ *to make one's self to be sought*, i. e. *to conceal one's self*, from חָפַשׂ *to seek*; הִתְחַנֵּן *to ask favour for one's self*, properly *to make one gracious*, from חָנַן *to be gracious*. These are the leading significations.

(3) It is sometimes the passive of Piel; as פָּקַד *to number*, הִתְפַּקֵּד *to be numbered*. (4) It is also intransitive; as הִתְאַמַּת *to be angry*. (5) It is not unfrequently active and transitive; as הִשְׁתַּמֵּר *to keep or observe*, viz. laws, statutes, etc.

Signification of the unusual Conjugations.

[§ 188. POEL, POAL, and HITHPOEL, are merely substitutes for the dagesh'd conjugations (§ 175 a); as are also Polel, Polal and Hithpolel (§ 175 b); and likewise Pilel and Pulal (176. 2).]

NOTE. When the regular Piel, Pual, etc., of verbs לָעַ and לָו are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note.]

[§ 189. PILPAL and POLPAL are only another form for Piel and Pual, § 176. 3.]

[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hithpael, when is it used in a *passive* sense.]

NOTE. The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive; the tenses are the Praeter and Future.

§ 192. The *number*, *person* and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Praeter*, 3d pers. sing. masc.; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally regarded as the ground-form of the Future and Imperative.

NOTE. But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly; which seems to be at variance with this principle; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations; and even the Participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Infinitive form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root (the 3d pers. sing. masc.) fragments of pronouns, in order to designate person and gender; e. g.

Singular.

| | | | | | | | |
|--------|------------|--------------|------|---------|-----------------|-------|-------------|
| 3 mas. | קָטַל | ground-form. | | | | | |
| 3 fem. | קָטְלָהּ | by adding | הָ | | fragment of | הִיא | |
| 2 mas. | קָטַלְתָּ | — | תָּ | תָּהָּ | — | — | אָתָּה |
| 2 fem. | קָטַלְתְּ | — | תְּ | תִּי | — | — | אֶתְּ אֲנִי |
| 1 com. | קָטַלְתִּי | — | תִּי | תָּ | prob. from obs. | אֲנִי | |

Plural.

| | | | | | | | |
|--------|------------|-----------|------|--------|--------------------|--------|-------|
| 3 com. | קָטְלוּ | by adding | וּ | נָא | derivation unknown | | |
| 2 mas. | קָטַלְתֶּם | — | תֶּם | | fragment of | אַתֶּם | |
| 2 fem. | קָטַלְתֶּן | — | תֶּן | תָּהָּ | — | — | אֶתְּ |
| 1 com. | קָטַלְתִּי | — | נִי | | — | — | אֲנִי |

§ 195. *The Inf. construct* in Kal (the usual ground-form of the Fut. and Imp. mood) has, like the Praeter Kal (§ 181. b), three forms; viz. קָטַל, שָׁכַב, נָתַן. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

NOTE. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinitive absolute* takes Qamets in the first syllable, and Hholem impure in the last.

E. g. קָטַל.

NOTE. This form is preserved even in most of the irregular verbs. In verbs עָל, however, we have קוֹם for קוּם. The *derived* conjugations preserve, for the most part, the final Hholem impure in the Inf. absolute; e. g. Niph. הִקְטַל, Piel קָטַל, Pual קִטַּל. Hiphil has Tseri; as הִקְטִיל or הִקְטִיל. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by *prefixing* fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by *suffixing* them, in some cases, in order to mark the gender, or number, or both.

Compare the Praeter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const. קָטַל ground-form.

| | | | |
|---------|------------------------------------|-----|----------------------------------------------------------|
| 3 masc. | יִקְטַל by prefixing | — י | { prob. from יְהוּא, י for י to begin a word. |
| 3 fem. | תִּקְטַל | — ת | deriv. uncertain. |
| 2 masc. | תִּקְטַל | — ת | from אֶתְּךָ. |
| 2 fem. | תִּקְטַלִּי by suff. and pref., י. | — ת | { pref. from אֶתְּךָ; suff. from יְהוּא to mark the fem. |
| 1 com. | אֶקְטַל by prefixing | — א | from אֶתְּךָ. |

Plural.

| | | | |
|---------|----------------------------------|----------|--------------------------------------------|
| 3 masc. | יִקְטְלוּ by suff. and pref., וּ | — י | deriv. of וּ uncertain. |
| 3 fem. | תִּקְטְלנה | ת — נה] | { deriv. of ת uncertain ; נה from תנה . |
| 2 masc. | יִקְטְלוּ | ו — ו | pref. from וְתָם . |
| 2 fem. | תִּקְטְלנה | ת — נה] | { prefix from וְתָן ; נה from תנה . |
| 1 com. | יִקְטְלוּ by prefixing | — נ | from וְנָה . |

[§ 198. The *formative prefixes* or *praeformatives* of the Fut. would appropriately have a Sheva for their vowel-pointing, (as in Piel and Pual they have); but the vowel here receives various modifications according to the pointing of the letter which follows; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *praeformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel-points to themselves, § 118; e. g.

| Fut. Niphal | יִקְטְלוּ instead of | יִהְיֶה from Inf. | יִקְטְלוּ |
|--------------|----------------------|-------------------|-----------|
| — — in verbs | יִקְטְלוּ עוֹ | יִהְיֶה — | יִקְטְלוּ |
| — Hiphil | יִקְטְלוּ | יִהְיֶה — | יִקְטְלוּ |
| — — in verbs | יִקְטְלוּ עוֹ | יִהְיֶה — | יִקְטְלוּ |
| — Hophal | יִקְטְלוּ | יִהְיֶה — | יִקְטְלוּ |
| — — in verbs | יִקְטְלוּ עוֹ | יִהְיֶה — | יִקְטְלוּ |
| — Hithpael | יִקְטְלוּ | יִהְיֶה — | יִקְטְלוּ |

§ 200. The *final vowel of the Fut.* may be (like that of the Praeter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem*; which is by far the most usual form, as יִקְטְלוּ. *Pattahh*; which is common in *intransitive* verbs having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others, as יִכְבְּדוּ, יִשְׁמְעוּ, יִמְצְאוּ=יִמְצְאוּ, יִנְמְלוּ=יִנְמְלוּ, etc. *Tseri*, as יִמְרוּ, יִשְׁבּוּ, יִתְּנוּ=יִתְּנוּ, etc.

§ 201. The *Imperative* follows the same analogy as the Future, usually taking the same vowels in its final syllable, and for the like reasons. It is declined by means of *suffix-fragments*, like those in the Praeter and Future.

NOTE. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. The *participles* in Kal are both *active* and *pas-*

sive; in the other conjugations there is but *one* form, which follows the respective conjugations with regard to its meaning.

E. g. ! Kal כֹּתֵב *scribens*, כְּתוּב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָלַא; part. מְלַא; Praet. יָגַר, part. יֹגֵר; so in verbs עָו, Praet. עָם, part. עָם. In Niphal the same principle prevails, with a slight variation; as Niph. נִקְטַל, part. נִקְטָל, i. e. with final Pattahh prolonged.

NOTE 1. *Intransitive verbs* usually have but one form of the participle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

NOTE 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. Piel מְקַטֵּל, Pual מְקַטָּל, Hiphil מְקַטִּיל, Hophal מְקַטָּל, Hithpael מְתַקַּטֵּל. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

NOTE 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense.*

NOTE. In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of הָ and sometimes הֵ; e. g. Fut. אֶדְבֹּר, with paragoge אֶדְבֹּרְהָ; so אֶזְמַר, with paragoge אֶזְמַרְהָ; יִדְשֵׁן, parag. יִדְשֵׁנָה.

(b) *By a kind of apocope*; which generally consists in rendering shorter the final long vowel; and in some cases, in casting away the

final letter and vowel; e. g. יִקְטִיל apoc. יִקְטַל; יָמוּת, apoc. יָמֹת with Hholem pure, (which is shorter than ו); יִגְלֶה, apoc. יִגְלֵה.

§ 205. *The paragogic Future* is, for the most part, confined to the 1st person, singular and plural; the 2d and 3d persons rarely exhibiting it. It is employed in all the conjugations; but it is very rare in the *passive* ones and in verbs לָה. It is used,

(a) As an *Optative*; e. g. אָמֹתָהּ *let me die*. (b) To express excitement, urging, assurance, strong determination; as אֶלְכֶּה *I must go*, אֶרְצֶה *let me rise up*, אֶדְבַּר *I am resolved to speak*, נִלְכֶּה *let us go*, etc. (c) After the particles לְמַעַן, וְ (that), it expresses the latter part of conditional sentences; as לְמַעַן אֶסְפָּרָה, *so that I may declare*; וְנִנְאֲכָלָה *that we may eat*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

NOTE 1. Examples of paragoge in respect to the *third* and *second* persons of verbs, may be found in Is. 5: 19. Ezek. 23: 20. Ps. 20: 4.

NOTE 2. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb in the first person to be adopted, particularly in the later Hebrew; but not with any speciality of meaning, as וָאֶמְרָה *and I said*, Gen. 41: 11 וַנִּדְרִימָה *and we dreamed*; comp. § 206. Note 1.

§ 206. *The apococate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e. g.

| Reg. verb | Hiph. | יִקְטִיל apoc. | יִקְטַל | יִקְטִיל apoc. | יִקְטַל |
|-----------|--------|----------------|---------|-------------------|---------|
| Verbs עו | Kal | יָמוּת | — | יָמֹת | — |
| | Hiph. | יָמִית | — | יָמִית | — |
| Verbs לה | Kal | יִגְלֶה | — | יִגְלֵה (יִגְלֶה) | — |
| | Piel | יִגְלֶה | — | יִגְלֵה (יִגְלֶה) | — |
| | Hiph. | יִגְלֶה | — | יִגְלֵה (יִגְלֶה) | — |
| | Hithp. | יִתְגַּלֶּה | — | יִתְגַּלֶּה | — |

This Future is employed, (a) To express command, wish, prohibition; e. g. יִכְרֵת *let him destroy*; אַל תִּסְתֵּר *hide not*. (b) After וְ in a conditional sentence; as וַיִּגַּד *that he may tell*. (c) After the particles of negation, לֹא, אַל; as לֹא הוּסַף *thou shalt not add*; אַל תִּוְחָר *thou shalt not be preferred*.

[NOTE 1. *Vav conversive* (§ 208) connects itself very often with

such apocopate forms, but frequently without any speciality of meaning; e. g. וַיִּבְדֵּל *and he divided*. Comp. § 205. Note 2; also § 101. b.

NOTE 2. the proper apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it, in all the conjugations; nor do all classes of verbs admit it; nor does any verb admit it in cases where it has a formative suffix.

NOTE 3. The apocopate Futures, specially in poetry and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

N. B. The Fut. with retracted accent and final syllable shortened because of this retraction, does not always and of course belong to the Fut. apocopate; for not the apocopate forms only, but also others, occasionally suffer such retraction and shortening of the final syllable; see § 101. b. d.

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שְׁמַר, שְׁמַרָה; קוּם, קוּמָה; סֵפֶר, סֵפֶרָה. *Apocopate*; as הִקְטֵל (for הִקְטִיל); so גָּזַח, apoc. גָּזַח; מוּד, apoc. מוּד; שְׁמַע, apoc. of שְׁמַעָה; קְרָא, apoc. of קְרָאָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Future tense, and followed by a Daghes forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. וַיֹּאמֶר *he said*, also וַיֹּאמְרָה *he said* or *and he said*. If the *praeformative* letter of the Fut. be א, the Daghesh is omitted and the vowel is lengthened; as וַיִּקְטֹל, § 112. If the *praeformative* letter of the verb have a Sheva simple, Daghesh forte is usually omitted after the Vav; e. g. וַיִּקְטֹל, § 73. Note 3.

[NOTE 1. *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note 2; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

NOTE 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. b.

NOTE 3. *Vav conversive* is probably a fragment of the verb הָרַח to *be*. The first letter is dropped (as it commonly is in Syriac), and the

fragment הָ is united to the Future by assimilating the ה , (as in מָה־זֶה=זֶה); so that $\text{וַיִּקְטַל הָיָה יִקְטַל}$ it was [that] he killed, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.

NOTE 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. 1 : 6, וַיְהִי , but with Vav conversive וַיְהִי ; so וַיִּקְטַל , but with Vav conversive וַיִּקְטַל .]

Praeter with Vav.

§ 209. Vav prefixed to the Praeter is merely a *conjunction*. But it often gives to the Praeter the sense of a Future, because it connects it with a preceding Future or Imperative.

NOTE. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the *Praeter* usually throws the tone *forward*, as וַיִּבְרָא , וַיִּבְרָא , § 101 *a*.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Occasional peculiarities in the forms of Verbs.

[§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(a) Paragogic letters are often prefixed to some of the forms; e. g.

(1) *Nun*, to persons ending in ו or י ; as וַיִּקְרֹא instead of וַיִּקְרִי , וַיִּדְבַּקְוּ instead of וַיִּדְבַּקְי ; rarely to the Praeter, as וַיִּדְבַּקְוּ instead of וַיִּדְבַּקְי ; see § 109. *c*. § 146. *b*. (2) (*a*) וַיִּקְרֹא , usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Praeter, as וַיִּקְרֹא for וַיִּקְרֵא ; Niph. Praet. fem. וַיִּקְרֹא , with וַיִּקְרֹא parag. וַיִּקְרֹא ; Hiph. fem. וַיִּקְרֹא , with parag. וַיִּקְרֹא . (*b*) Sometimes וַיִּקְרֹא is used instead of וַיִּקְרֹא ; e. g. 1 Sam. 28 : 15, וַיִּקְרֹא . (3) *Aleph* paragogic or otiant, rarely; as וַיִּקְרֹא the same; so וַיִּקְרֹא for וַיִּקְרֹא , § 125. *a*. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as וַיִּקְרֹא . (5) Sometimes the Inf. mood takes it; as וַיִּקְרֹא . (6) Also the Praeter 2d pers. fem., as וַיִּקְרֹא .

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. אָמַר for אָמַרְי, אָמַרְי for אָמַרְי (comp. § 122. 1); but this usage is rare. Oftener ׀ is written for נָה; as תַּגְשָׁנָה for תַּגְשָׁן; Sometimes תַּ for תַּי; as יִרְעָתִי for יִרְעָתִי, עָשָׂתִי for עָשָׂתִי. So אָרַב for אָרַבָּה, etc.

(c) The prepositions בּ, בְּ, לְ, prefixed to the Inf. of Niphal, often (not always) expel the ה characteristic, and stand in its place; as בְּקָטַל for בְּקָטַל; comp. § 199.

(d) *Mem praeformative* in participles is sometimes (rarely) omitted; as מְלָקַח for מְלָקַח, מְלָקַח for מְלָקַח, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

Kal.

[§ 212. (1) *Praeter*. The unusual forms are 3 fem. sing. in תַּ-, e. g. אָזְלָה from אָזַל; also 2 pers. masc. בְּגִדְתָּה for בְּגִדְתָּ (הַ parag.), § 211. 2; אָזְלָתִי for אָזְלָתִי 2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example רָכַב exhibits the Fut. with Pattahh, (familiarily called Fut. A); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter; § 181. b. The Inf. of רָכַב is רָכַב; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (a) Inf. absolute, קָטַל, Vav omitted; Inf. construct, קָטַל, Vav *fulcrum* only; also as קָטַל. (b) The Inf. has *feminine* forms also, though rarely; e. g. like קָטַלָּה, קָטַלָּה, קָטַלָּה; (מְקַטַּל, like the Chaldee, is doubtful).

* Some of the verbs here treated of are *intransitive* also; but in general it is otherwise; and so, a *potiori nomen fit*.

NOTE. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. constr. it is pure and mutable. Hence it is shortened before Maqqeph; as *קָטַל־* *qetöl*. Before suffixes it is shortened and transposed; see the Inf. with suffixes in Par. XXII.

(d) *Less usual forms of the Future.* These are *קָטַל־* (*Vav fulcrum*), rarely as *קָטַל* except in verbs with a Guttural in the final syllable, or verbs intransitive having a Praeter with Tseri; still more seldom as *קָטַל־וּ*. First pers. parag. as *קָטַלְתִּי* very rare. In pause *קָטַלְתִּי*, *קָטַלְתָּ*, § 146; with *י* parag. the latter form (*קָטַלְתָּ*) becomes *קָטַלְתָּ*. Three times the 3d plur. fem. has a praeformative *י* instead of *ת*; e. g. *קָטַלְתָּ* instead of *קָטַלְתָּ*, Dan. 8: 22, also the like forms in Gen. 30: 38, 1 Sam. 6: 12.

(5) *Imperative*; *קָטַל* (*Vav fulcrum*), sometimes as *קָטַל*. Patagogic, *קָטַלְתָּ*, *קָטַלְתָּ*, rarely as *קָטַלְתָּ*, *קָטַלְתָּ*. Imp. 2d pers. fem. sing. seldom as *קָטַלְתִּי*, *קָטַלְתִּי*, 1 Sam. 28: 8. Second pers. masc. plur. (seldom) *קָטַלְתֶּם*; in pause, sometimes as *קָטַלְתֶּם*, *קָטַלְתֶּם*. The Hholem here is pure; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural; e. g. *קָטַלְתֶּן* with final furtive Patahh, instead of *קָטַלְתֶּן*.

NOTE 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off; e. g. before Maqqeph, *קָטַלְתָּ* *qig-töl*, so before a suffix, *קָטַלְתָּ*; Inf. and Imp. *קָטַלְתָּ* *qetöl*.

NOTE 2. Some verbs have both Fut. *O* and *A*; e. g. such as *קָטַל*, *קָטַל*, *קָטַל*, etc., (see Lex.) without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. *קָטַל*, *קָטַל*, *קָטַל*, etc. (see lexicon.)

(6) *Participles active.* Frequently written *קָטַל*, although the Hholem is *impure*, § 63; very seldom as *קָטַלְתִּי*, *קָטַלְתָּ* or *קָטַלְתָּ*, which are doubtful forms. With Yodh parag., *קָטַלְתִּי*, fem. *קָטַלְתִּי* (from the fem. form *קָטַלְתָּ*). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms; see par. XXI.

(7) *Participles passive.* Sometimes written *קָטַל* (§ 41), seldom as *קָטַלְתִּי*. The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.]

Niphal.

[§ 213. (1) The *Praeter* has no variations from the paradigm. (1) Inf. abs. *קָטַלְתָּ* for *קָטַלְתָּ*, Exek. 14: 3; *קָטַלְתָּ*, Ps. 68: 3.

(3) The final Tseri, in the forms of the Inf. const., Fut., and Imp.,

is *pure*, and of course shortened when the accent is thrown off; e. g. *הַשְׁמֵר*, *יִצְכָּר*, Inf. *הִשְׁתָּר*. A *disjunctive* accent often changes the Tseri to Pattahh; as *וַיִּגְמַל*, § 129, d. § 145. The actually occurring plur. fem. 2d and 3d persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as *תִּאֲכֹלְהֶן*, Jer. 24:2; so that as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they were the predominant ones in the language.

(4) *Future* 1st pers. sing. often takes Hhireq under the praeformative; e. g. as *אֶקְטֹל*, *אֶדְרֹשׁ*, etc.

Piel.

[§ 214. (1) *Praeter* sometimes with Seghol, as *דָּבַר*; oftener with Pattahh, as *לָמַר*, specially before Maqqeph, as *מִלֵּט-דָּוִד*. (2) *Infinitive* fem. forms rather frequent, as *וַיִּמְרָה*; with suffix, as *צִדְקָתָהּ*. (3) *Imperative A.* as *פָּלֵג*. (4) *Participle* sometimes without *מ*, as *שִׁבַּח* for *מְשַׁבַּח*, Eccl. 4:2. § 108. a. 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. *תִּקְטְלֶנָּה* instead of *תִּקְטְלֶנהּ*; comp. § 213. 3.]

NOTE 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. *קָדַשׁ-לִּי*. *Nun* parag. usually retains it, as *יְהִיגִבֹּון*.

NOTE 2. *Daghesh forte* in the middle radical is not unfrequently omitted in writing, when the middle radical has a Sheva; as *יִבְקְשׂוּ* for *יִבְקֶשׂוּ*, § 73. Note 3.]

Pual.

[§ 215. (1) *Praeter* very rarely as *קִיטַל*, a mere orthographic variation. Once *לִקְחָהּ* for *לִקְחָהָ*. (2) *Participle* sometimes omits *מ*; as *לִקְחָהּ* for *מִלְקָחָהּ*, *כִּרְט* for *מִמְרָט*, etc. § 108. a. 3.]

NOTE. *Daghesh* is sometimes omitted in writing here, as in Piel; see Note 2 above.

Hiphil.

[§ 216. (1) *Praeter* sometimes with Seghol under the *ה*, as *הִכְלִמְנוּ* instead of *הִכְלִמְנוּ*. Rarely *א* is put for *ה*, as *אֶגְאָלְתִּי* (Is. 63:3) 1st pers. sing. for *הִגְאָלְתִּי*.

(2) *Infinitive absolute* frequently as *הִקְטֹל*, (once *אֶשְׁבִּים* Jer. 25:3, Chaldee form *א* for *ה*), or *הִקְטִיל*. (3) *Inf. construct* seldom as *הִקְטֹל*. With preposition, as *הִקְטִיל* and *הִקְטִיל*, § 108. b. In a few instances the praeformative has *Hhireq*; as *הִרְגִּיוּ*, like the *Praeter*. See Lev. 14:43. Gesenius (Comm. über den Jes.) supposes *וְהִצִּיל* and *וְהִמְלִיט* in Is. 31:5 to be of the same character; but nothing hinders our considering them as *Praeter* made Fut. by the *ו* prefixed.

(4) *Future apocopate* *יִקְטֹל*, and specially with *ו* as *וַיִּקְטֹל*, having

a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3d pers. plur. here, is וַיִּדְבְּקוּ, וַיַּדְרִכּוּ, וַיַּעֲבְרוּ, 1 Sam. 14:22. 31:2. Jer. 9:2. This is after the manner of the Aramaean.

(5) *Imperative* takes the apocopate form with Tseri, in the 2d pers. sing. masc. and 2d plur. fem.; but it sometimes has the form הִקְטִיל here; and with parag. הָ, and with suffix pronouns, it always follows this model; e. g. הִקְטִילֶהָ, הִקְטִילֶהוּ.

(6) The apoc. form of the Part. (מִקְטֵל) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur; e. g. מִחַלְמִים as from מִחַלֵּם, Jer. 28:8; מַעֲזָרִים as from מַעֲזָר, 2 Chron. 28:23.

REMARKS. In the Praeter the ך is generally held fast, not being exchanged, in the persons where it is used at all, for any other vowel; but in the Inf., Fut., and Imp., the apoc. forms, and those with ך prefixed, or preceded by ך, take Tseri instead of ך, which Tseri is for the most part pure and mutable. Instead of this, Pattahh is employed when the final syllable of the verb has a Guttural in it, § 236. § 230.]

NOTE. Respecting the tone-syllable in this conjugation, see § 100.

Hophal.

§ 217. Some verbs have both forms, i. e. as הִקְטֵל and הִקְטִיל; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the characteristic of the conjugation remains after the praeformative, e. g. מִקְצָעוֹת for מִקְצָעוֹת; so in Hiph. יִדְוֶה for יִדְוֶה, verb לָוָה. Instances of Hoph. Inf. abs. occur in Ezek. 16:4 (bis). Josh. 9:24.]

Hithpael.

[§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause; as הִתְקַדַּשׁ, הִתְקַדַּשׁ. (2) In the second and first person of the Praeter, (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this Penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; as וְהִתְקַדַּשְׁתָּ, וְהִתְקַדַּשְׁתָּ. (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable; e. g. הִתְהַלַּךְ-נָה. (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as הִתְהַלְכוּ. (5) *Daghesh forte* in the middle radical is sometimes omitted here, as in Piel and Pual; e. g. יִתְפַּקֵּדוּ (for יִתְפַּקְדוּ), Judg. 20:15, the *Pattahh* being prolonged as a compensation.

(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. הִתְפַּקְדִּי, Num. 1 : 47. 2 : 23; so הִתְפַּמָּה (for הִתְפַּמָּה), הִתְפַּמָּה (for הִתְפַּמָּה), with Qibbuts instead of Qamets Hhateph; comp. § 184.]

Special Forms.

§ 219. Besides the conjugations of the *regular* verbs here noted, Poel and Poal, also Pilel and Pulal, sometimes occur in them; but such cases are exceedingly rare. E. g. of the former, are שִׁוְרָה and שִׁוְרָה, part. מְשַׁוֵּת Job 9 : 15, מְלֻוֵּשׁ (for so it should be pointed) Ps. 101 : 5, יוֹרְעָה 1 Sam. 21 : 3; of the latter, צִמְחָה, צִמְחָה, צִמְחָה.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3d pers. sing. Praeter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; e. g. יָגֵר from יָגַר, יָכַל from יָכַל; but not always; as שָׁכַח from שָׁחַח. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as יָגֵר *veyā-ghör-tā*.

§ 222. In the same manner, those few words which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol when the tone is removed; e. g. יָגֵר, יָגֵר; שָׁחַח, שָׁחַח.

[NOTE 1. All the futures are with *Pattahh*, unless the Praeter has *two* forms, *A* and *E*; as שָׁכַח and שָׁכַח, Fut. only יָשַׁח, as in the paradigm.

NOTE 2. In *pause* the Tseri of verbs intransitive most frequently makes its appearance; e. g. יָגֵר, and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as שָׁכַח, only in pause.

NOTE 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need not separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. 1., are comparatively very few.

NOTE 4. The verbs called *intransitive*, are in some cases *transitive*. As before, *a potiori nomen fit*.]

VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb **פָּעַל**, (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as **פ** is the first letter in this verb, **ע** the second, and **ל** the third; so verbs with Gutturals may be denominated **פ** *guttural*, **ע** *guttural*, **ל** *guttural*, whose first, or second, or third *radical* letter is a Guttural.

Verbs Pe Guttural; Par. III. IV.

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called *the smooth enunciation*.

E. g. **פָּעַל**, **פָּעַל**, **פָּעַל**, **פָּעַל**, etc.

NOTE 1. The *praeformative* letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. **פָּעַל**, Hiph. **פָּעַל**; Hoph. **פָּעַל**, etc.

NOTE 2. When the final vowel is Hholem, the preceding vowels are generally (**פָּעַל**); but when it is Pattahh, they are usually (**פָּעַל**); e. g. **פָּעַל**, **פָּעַל**. Yet such forms as **פָּעַל** do sometimes occur.

NOTE 3. As (**פָּעַל**) seems to be shorter than (**פָּעַל**), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. **פָּעַל**, but with **פָּעַל**.

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the praeformative, etc., is still the same as it would be in case a composite Sheva had been employed; i. e. verbs Pe Guttural do *not* employ the regular short Hhireq under praeformatives in the Fut. etc., but some other short vowel. This may be called *the rough enunciation*.

E. g. **פָּעַל**, **פָּעַל**, **פָּעַל**, instead of **פָּעַל**, **פָּעַל**, **פָּעַל**. Only the verbs **פָּעַל** and **פָּעַל** in Pe Guttural make such forms as **פָּעַל** and **פָּעַל**.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יִצְמְדִי, not יִצְמְדִי, which would make an impossible syllable, § 42. § 140. So יִצְמְדִי, not יִצְמְדִי; יִצְמְדִי, not יִצְמְדִי.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (111), the preceding vowel is lengthened (§ 112), as the paradigms shew.

NOTE. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g. תִּרְמָס instead of תִּרְמָס.

Notes on the Paradigm.

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. בְּצַמְדִּי, בְּצַמְדִּי, also בְּצַמְדִּי. Inf. fem. like אֲשַׁמְדֵּה, חֲזַמְדֵּה, which last form is very unusual.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *praeformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms ֶֿ and ֶֿ are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יִצְמְדִּי, plur. יִצְמְדִּי. The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivā voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as יִצְמְדִּי, יִצְמְדִּי, usually having Pattahh in the first syllable when the last is *O*, and Seghol when the last is *A*; which last is probably an expedient in order to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the *praeformative* may take, and sometimes does take, Pattahh; as יִצְמְדִּי, while the plural is יִצְמְדִּי.

(3) *Imperative* with א, as אֲשַׁמְדֵּה, אֲשַׁמְדֵּה. With ה parag., as אֲשַׁמְדֵּה. Imp. fem. sing. אֲשַׁמְדֵּה, אֲשַׁמְדֵּה Ruth 3: 15, a peculiar form.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. בְּצַמְדִּי, or (according to the rough enunciation) בְּצַמְדִּי. But in the Inf. absolute with Hholem final, it is Pattahh (comp. a. 2. above), as בְּצַמְדִּי, בְּצַמְדִּי; very seldom with Pattahh in other cases, yet sometimes so, as בְּצַמְדִּי Gen. 31: 27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased

forms of the Part. also receive it; as נָעַלְתָּם, נָעַלְתָּה, נָעַלְתָּם. In Esth. 8: 8, we find נָחֲמֶנּוּ, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as הִחְסִיר. Peculiar is הִעָלָה, § 142. e. 1. Vav prefixed changes the composite Sheva to the *A* class; e. g. וְהִחְרַמְתִּי, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224. Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. הִעָבִיר (Josh. 7: 7) for Inf. absolute הָעָבִיר; הִעָשִׂיר, Inf. abs. (Deut. 26: 12) for Inf. const. הָעָשִׂיר. (3) *Future* with rough enunciation יִחְסִיר; and so the Part. מִחְסִיר. (4) מִזִּין is for מַאֲזִין, § 119. c. 1; for the omission of the א, see § 118. Note 3.

(4) HOPHAL. With rough enunciation, הִדְפָּן; also (rarely) הִעָלָה, § 142. e. 1; הִחְתָּל, Inf. abs. *sui generis*, Ezek. 16: 4.

NOTE. The Daghesh'd conjugations (i. e. Piel, Pual, and Hithpael) are *regular*, because they can never have a Sheva under their first radical.]

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But still, the Inf. const. in Kal takes Hholem; comp. § 244. b. Note 2.

E. g. Fut. יִזְעַק, rarely as יִנָּחֵם; Piel נָחַם, נָחַם (see § 33); Hiphil Imp. יִתְרַחֵם, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel as a compensation, in cases where analogy would require such a Daghesh. Verbs Ayin Resh imitate them in this; § 111. § 112.

Notes on Paradigm V.

[§ 232. (a) KAL. (1) *Inf. fem.* as שָׁחַטָה, אָהַלָה; also as רָחַקָה. (2) *Future* anomalous יִצְחָק, § 142. e. 1.

(b) PIEL. Praeter with middle א, takes either Tseri or Hhireq impure before it; as מֵאֵן, מֵאָץ. Middle ה prefixes impure Hhireq; as בְּהֵן. Middle ה and ע, Hhireq impure and rarely Tseri; as בְּהֵשׁ, בְּהֵרֶה. Resh demands Tseri; as בְּרֵךְ.

Future, Inf., Imp., and Part. with middle א and ר, usually require Qamets before them; as יִפְאֵר, יִבְרֵךְ, יִבְרֵךְ. But ה, ח, ע, most commonly prefix Pattahh; as יִפְחֵחַ, יִבְרֵחַ, etc. Yet Qamets is sometimes used here; and even in the same verb, the Inf. may have one of these vowels, and the Fut. another; e. g. Inf. יִבְעֵר, Fut. יִבְעֵר, etc.

(c) PUAL. Here compensation is usually made for Daghesth excluded, by Hholem, e. g. בְּרֵךְ, גִּאֵל; but sometimes by Qibbuts impure, as יִרְחֹס, יִרְחֹץ; see § 33.

(d) HITHPAEL. Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under b. The accent affects Pattahh here in a peculiar way; e. g. יִתְחַנֵּחַ, instead of יִתְחַנֵּחַ, which is explained by § 142. a, and § 144. יִתְחַנֵּחַ = מְחַנֵּחַ (§ 187. b. 3) is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

NOTE. The 2d pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. שְׂמַעְתְּ instead of שְׂמַעְתְּ, § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be שְׂמַעְתְּ, i. e. with ר *Raphē*. Punctuation like נִגְעֵנִידָה is very rare.

§ 234. Where the Guttural is preceded by ה, ו, י, im-
mutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of Kal; in Hiph. throughout, where י is usually retained. The Inf. const. in Kal commonly follows the same usage, as שְׂמַעְ; compare (§ 230) a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. nearly always take Pattahh; also the fem. Part. Segholate; as שְׂמַעְתְּ.

NOTE. The Imp. appears to have Hholem sometimes; e. g. חֲבִיחַ, Gen. 43: 16.

§ 236. All the forms with pure final Tseri may retain

it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh instead of these vowels.

E. g. עָנַן or עָנָן.

NOTE 1. *Prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

NOTE 2. Verbs עָנַן frequently imitate this class of Guttural verbs, by taking Pattahh as their final vowel.

IRREGULAR VERBS.

§ 237. Under this class are included all those in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular עָ, i. e. in the first radical (§ 223). (b) Those which are irregular עָ, i. e. in the second radical. (c) Those which are irregular עָ, i. e. in their third radical. (d) Those which are irregular עָ and עָ, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs עָ, עָ, and עָ, i. e. whose first radical is neither א, א, or א.

VERBS PE ALEPH; PAR. VII.

§ 240. In most cases, verbs with א for their first radical belong to the class Pe Guttural, above described, א being treated as a Guttural. The verbs which really belong to the class now in question, are those in which א as first radical is quiescent.

[NOTE. Of these there are only *five*, viz. אָבַד, אָבַד, אָבַד, אָמַר, אָמַר. Three more, viz. אָהַב, אָהַב, אָהַב, sometimes exhibit a *quiescent* א, and sometimes a *guttural* one; e. g. אָהַב, אָהַב. For other explanations, see under paradigm VII.]

Notes on the Paradigm.

[§ 241. (a) KAL. (1) *The Future* drops א quiescent of the root in the 1st pers. sing., and retains only the א praeformative which designates the first person; e. g. אָמַר instead of אַאמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of a Hholem; as אָתָה (not יאָתָה); in אָרַב the Fut. has both forms, e. g. 1st. pers. sing. אָרַב and אַרַב. The last syllable in these verbs usually exhibits *Tseri*, specially when it has a *disjunctive* accent; e. g. יֵאָכֵל; with a *conjunctive* one, Pattahh is very common in the same syllable, e. g. יֵאָכֵל.

NOTE. Quiescent א here is not unfrequently omitted in writing; as יֵסֵף for יֵסֵף, יֵאָמַר for יֵאָמַר, etc.; see § 63.

(3) *Inf. construct* from אָמַר, אָמַר for אָמַר, § 119. c. 1. *Imperative* once אָמַר for אָמַר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נִאָמַר. (2) PIEL admits contraction; as מִלֵּךְ for מִלֵּךְ, מִלֵּךְ for מִלֵּךְ; see § 118. Note 3. (3) HIPHAL also admits contraction in a little different manner; e. g. מִלֵּךְ for מִלֵּךְ.—*Future*, נִאָמַר (with accent retracted § 129) instead of נִאָמַר, מִלֵּךְ for מִלֵּךְ; see § 119. c. 1. Fut. once with Hholem, as אִבְרָהָם, Jer. 46: 8.—*Imperative*, מִלֵּךְ for מִלֵּךְ, § 119. c. 1. (4) HOPHAL, יִכְלֹ (ו for א § 122. 2) for יִכְלֹ, like the contractions in § 119. c. 1.]

VERBS PE YODH; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. יָלַד=יָלַד. (2) Those whose first radical is properly Yodh; as יָטַב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical in the Future, etc.

FIRST CLASS OF VERBS PE YODH; PAR. VIII.

§ 243. (a) In Inf., Fut., and Imp. of Kal, the Yodh is for the most part *dropped*; the Praeter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original ו ap-

pears; but it is *quiescent*, except in the Inf., Fut., and Imp. of Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יָשַׁב, etc., as in Par. VIII.

[NOTE. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1 pers. sing. Fut. parag. יֵצֵא (from יָצָא), יִקָּר (from יָקַר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course usually takes the place of Tseri; as יָרַע, not יֵרַע. In the Inf. const. and Imp. of Kal, Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *But the forms with final Pattahh* more usually retain the Yodh in Inf., Imp., and Fut. of Kal; and the Fut. takes Hhireq magnum in the first syllable; as יֵשֶׁן, יָרַשׁ, יִירַשׁ; see in Par. VIII.

[NOTE 1. Yodh quiescent is sometimes omitted here in writing; as יָבַשׁ for יֵבַשׁ, Ps. 102: 5, § 63. So יִירָאוּ for יֵירָאוּ.

NOTE 2. The Inf. construct of the masc. form, is not analogical here with that of the forms of final Tseri in the Future. It takes Hholem; as יָבֵשׁ, יֵשֶׁן. One would naturally expect Pattahh.

§ 245. *The derived conjugations* of both these classes of verbs are alike; the model is exhibited in the paradigms of Niphal, Hiphil, and Hophal.

[§ 246. Some verbs פִּי take both the forms above noted.

E. g. יָצַק, Imp. צַק and יִצַּק; יָקַר, Fut. יִיקָר, also יִיקָר or יִקָּר. The lexicons note such.]

Notes on the Paradigm.

[§ 247. KAL. (a) The Inf. of the class Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used; e. g. יָצַח (not יֵצַח) from יָצָח, § 113. But sometimes the apocopate masc. form is used; as יָצַח from יָצָח. Another fem. form of the Inf. is as יָצַח from יָצָח. The suffix Inf. fem. is as יָצַח (שָׁבַח) from יָצַח; so יָצַח from יָצָח, etc.

(b) The Inf. of the class Fut. Pattahh is regular; see § 244. b.

Note 2. The feminine forms are as רַבָּלָה, from רַבַּל; רַבָּלָהּ from רַבָּל. Forms with Vav *fulcrum*, as יִשְׁוֹן.

(c) *The Future, which has Tseri final*, is pure, so that it may be shortened; as it is in נִשְׁעַב, with tone retracted, § 129. With הֵּ parag., as יִרְעֶה, יִרְעֶה. Altogether anomalous is the Fut. יִרְעֶה.

(d) *The Imperative*; (1) Where the Future is Tseri, commonly takes a *paragogic* letter; as יִרְדֵּה, יִרְדֵּה (יִרְדֵּה), from יִרְדֵּה masc. forms; so with הֵּ parag., as יִרְעֶה, יִרְעֶה, masc. יִרְעֶה, § 125. b. (2) The Imp. of the verbs Fut. Pattahh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original; e. g. יִרְדֵּה, יִרְדֵּה with retracted tone, § 129.

NOTE. It is peculiar also, that the first pers. sing. here (like the other persons) retains Hhireq in its first syllable, as אֶנְיֹשׁ, אֶנְיֹשׁ, etc.; not אֶנְיֹשׁ, etc., as in most other analogous cases.

(2) Part. plur. const. נִוְיִי (instead of נִוְיִי) from נִוְיִי; also נִוְקֶשׁ with Tseri, instead of נִוְקֶשׁ, from נִוְקֶשׁ.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghes in the second; e. g. וַיִּבְשׁ instead of וַיִּבְשׁ, וַיִּבְשׁ for וַיִּבְשׁ, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as יִוְיֹלֵךְ. Sometimes the characteristic הֵּ is retained in the Future, as יִהְיוּשִׁיעַ for יִוְשִׁיעַ; so יִהְיוּסֶף, יִהְיוּסֶף, from יִהְיוּסֶף, יִהְיוּסֶף; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as הוֹצֵא for הוֹצֵא, Gen. 8:17; so הוֹשֵׁר for הוֹשֵׁר, Ps. 5:9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. הִתְוַדַּע, הִתְוַדַּע, הִתְוַדַּע.]

SECOND CLASS OF VERBS PE YODH; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Paradigm IX.

NOTE. Only seven verbs belong to this class; viz. יָמַר, יָזַל, יָטַב, יָמַר, יָמַר, יָמַר, יָמַר Hiph.

§ 249. *The Future Kal* here is sometimes with Pattahh

and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. יִצַּח, as in the paradigm; but also יִצַּח, יִצַּח, יִצַּח, יִצַּח. Of course this class of verbs agrees with the preceding one as to the final vowel in the Fut. of Kal, i. e. it has both Tseri and Patah. No Infin. form occurs here.

Notes on the Paradigm.

[§ 250. HIPHIL, as the paradigm shews, may be written either *plene* or *defective*. (1) *The Future* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; יִצַּח, Prov. 4 : 25; אֲחִיכֶם, Hos. 7 : 2. Comp. § 247. g. 2, and *h*.

NOTE. Two Futures are altogether anomalous; e. g. יִצַּח, Job 24 : 21; also יִצַּח. The like to this is יִצַּח, in Kal Future, Ps. 138 : 6. § 247. c.

(2) *Imperative* once retains a *moveable* Yodh in the Qeri, יִצַּח, Ps. 5 : 9. So the Part. of Hiphil, as מְצַחֵם 1 Chron. 12 : 2.]

THIRD CLASS OF VERBS PE YODH; PAR. X.

§ 251. The peculiarity here is, that Yodh is assimilated in the Fut. of Kal, in Niph., Hiph., and Hophal.

[NOTE 1. Only four verbs belong wholly here; viz. יִצַּח, יִצַּח, יִצַּח, יִצַּח. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. יִצַּח, יִצַּח, יִצַּח, יִצַּח, יִצַּח.

NOTE 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פָּח. The question is one of etymology. It matters not for the student, which way it is decided. I follow the lexicon of Gesenius, for convenience's sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

VERBS PE NUN; PAR. XI.

§ 252. The peculiarities of these verbs are, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[NOTE. In this case, the Imper. more commonly takes the parag. form, as נָשָׂא , נָשָׂה , נָתַן , $\text{נָתַה$. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as נָשָׂה in the paradigm. But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all. These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf. and Imp. נָקַם , Fut. נִקְם ; Inf. and Imp. נָחַץ , Fut. נִחַץ .]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, exclude the peculiarities of verbs פֿ.

NOTE. The reason is, that the Daghes (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage commonly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָחַם , not נִנְחַם , the vowel in the first syllable being prolonged as usual, § 112. Note. § 29. The verb נָחַח more usually drops נ in the Fut. of Kal; as נָחַח , but also נִנְחַח 2 person. In other respects, the verbs just named are *regular* in respect to Nun.

Notes on the Paradigm.

[§ 254. (a) KAL. (1) Inf. const. like נָשָׂה , occurs only in six verbs. Once Inf. נָשָׂה , from נָשָׂה , Ps. 89: 10. The reg. form נָשָׂה , נָשָׂה , is *most frequent*. Some verbs have both forms; as נָשָׂה and נָשָׂה . I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as נָשָׂה , נָשָׂה .

(2) *Future Hholem* is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in נָתַן . Some verbs have both Fut. O and A; as נָתַן , נָתַן . Some at one time retain נ, and at another omit it, in different examples of the Fut.; as נָתַן , נָתַן , etc.

(3) *Imperative*, like the Inf. seldom drops the radical נ, § 252. b. The abridged forms are like נָשָׂה , נָשָׂה (before Maqqeph - נָשָׂה), נָשָׂה , נָשָׂה ; from נָתַן .

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a daghes or prolongs the vowel; as נָשָׂה , Piel and Niph. נָשָׂה ; נָחַם , Pi. and Niph. נָחַם ; § 253. Once with Hho-

lem, as נָמַל. (2) *Infinitive abs.* sometimes as נָגַד, נָהַד Ps. 68: 3, נָהַדוֹן Jer. 32: 4. (3) *Participle* once as נָהַדְתָּ, with suffix הָ.

(c) HIPHIL very rarely retains the ה; as נָהַדְתָּ, נָהַדְתָּ. So in Hophal, נָהַדְתָּ. The usual vowel in Hophal is *short* Qibbutz, as in the paradigm.

NOTE. The verb נָהַד imitates הָ in Kal; see lexicon. The verb נָהַד assimilates its final הָ also, before suffixes beginning with ה or נ; as נָהַדְתָּ instead of נָהַדְתָּ, נָהַדְתָּ, etc. The Inf. is נָהַד for נָהַדְתָּ (§ 157. 2), with suff. הָ, Tseri being shortened, § 129. a.]

REMARK. The great variety of usage in verbs of this class, shews that the sound of ה was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph., Hiph., Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, but a minute examination of all these verbs, will shew that he is mistaken. The daghesh'd conjugations are regular throughout; so that no paradigm is needed.

II. CLASS OF IRREGULAR VERBS.

(*Verbs Irregular §.*)

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such whose middle radical either falls out, or becomes quiescent.

VERBS AYIN DOUBLED (פֿ); PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection; as סָבַב, Praet. סָבַב, Inf. סָבַב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

First law of contraction.

§ 257. This is, that the second radical is dropped, and with it the point or vowel of the preceding letter (whether a

proper vowel or a Sheva), and the vowel belonging to the second radical is then *transferred* to the first radical.

E. g. קָבַב; קָבַב; קָבַב; קָבַב; קָבַב, etc. The alterations occasioned in the formative prae-fixes, etc., by this, will be considered in the sequel.

N. B. All the forms, which have an *impure* vowel in them, or a Daghesh forte in the middle radical, are incapable of contraction; e. g. סָבַב, סָבַב, סָבַב, etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), cause the second radical to reappear by a Daghesh forte, but does not restore to the first radical its original vowel.

E. g. קָבַב, contr. קָב, with accession סָבַב *sāb-bū* (not סָבַב), סָבַב, etc. In all such cases, the middle radical, having lost its vowel, is written by a Daghesh in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables וְ and וְ (with the tone) are inserted before suffixes *beginning with a consonant*.

E. g. in the Praeter וְ, as סָבַבְו, סָבַבְו; in the Fut. and Imp. וְ, as סָבַבְו, סָבַבְו. The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The praeformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. סָבַבְו instead of סָבַבְו.

NOTE. In most cases the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of regular verbs; e. g. Kal Fut. קָבַב appears to come from a full Fut. קָבַב (like the Arabic Future); so that when ס is thrown, by contraction, into the second syllable, and Pattahh under the Yodh praeformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have קָבַב apparently from קָבַב, and in the Fut. קָבַב for קָבַב; in Hiph.,

בָּהֶסֶב from הִסְבֵּב, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יִמָּר, apparently from יִמְרָר; so Niph. יִחַל as from יִחַלֵּל; Inf. יִחַל, as from יִחַלֵּל, etc.

Second law of Contraction.

§ 261. This is, to insert a Dagghesh in the *first* radical after praeformatives, to give those praeformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic וְ and יִ are also omitted in this case.

E. g. Kal Fut. יִסֹּב, etc., Hiph. יִסֹּב (from יִסֹּב) instead of יִסֹּב; Hoph. יִסֹּב (from יִסֹּב) instead of יִסֹּב.

NOTE. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel, *usually* take the place of the regular dagghesh'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with some shades of difference, § 188.

§ 175. a.

§ 263. Verbs ע" with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Dagghesh forte should be inserted but is excluded by the Guttural, § 112.

E. g. Kal Fut. יִשָּׁחַד, contracted יִשָּׁחַד, 3d. pers. fem. יִשָּׁחַד, 1 pers. יִשָּׁחַד.

NOTE 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

NOTE 2. The student must not fail to note, that in Kal verbs ע" often retain the *regular* form; specially in the Praeter, and sometimes in the Infinitive. In most other cases they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is יִחַל, Fut. יִחַל and יִחַל; so יִחַל, Hiph. יִחַל regular.

Notes on the paradigm.

[§ 264. (a) KAL. (1) *The Praeter* of verbs final Hholem conforms to the law of contraction in § 257; e. g. יִחַל, 3 Plur. יִחַל; and so יִחַל, etc. Once, יִחַל=יִחַל, Ps. 64:7; comp. § 266.

(2) *Infinitive constr.* sometimes with Pattahh; as שָׁחַ, גָּל. Inf. fem. רָצָה from רָצַע. The Inf., in a considerable number of cases, is written with a Vav fulcrum, § 64; e. g. צוֹר, דּוֹם, גּוֹל. So Imp., even when it has a Daghesth, as דּוֹמִי, קוֹשׁ. Rarely has the Inf. a Shureq, as בּוֹר, Ecc. 9. 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it, as חָקַן, חָקוּ; חָם, חָם-*tōm*.

(3) (a) *The Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum (§ 64); as יָצוּז, for יָצוּ. This Hholem is shortened by losing the tone: as יָחֹזֵק, יָחֹזֵק, Ps. 67: 2, or יָחֹזֵק Is. 27: 11; יָחֹזֵק.

(b) *The Fut. with Pattahh* also occurs, which usually gives a Tseri to the praeformative; as יָמַר, יָמַר, יָמַר, יָמַר 1 pers. with Yodh fulcrum (§ 64) from יָמַם; but יָמַל in Amos 5: 24 seems also to be Fut. Kal.

(c) *The Fut. also has Shureq* in a few cases; as יָרִיץ, יָרִיץ. So the second kind of contracted Future; as יָרַחם (= יָרַחם) instead of יָרַחם, from יָרַחם.

(4) *Imperative* also has Pattahh sometimes, as גָּל; with הֵה parag. as יָבִיחַ; with Resh, as יָבִיחַ. It also has Vav fulcrum, as יָדוֹם, Josh. 10: 12, (No. 3 above). The Imp. with Hholem pure of course shortens this vowel when the tone is removed; as יָבִיחַ, יָבִיחַ.

Niphal.

[(b) (1) *Praeter* sometimes with Tseri, as נָקַל; also with Hholem, as נָקַל, Is. 34: 4. The praeformative has sometimes other vowels besides Qamets; e. g. נָחַץ from נָחַץ; נָחַץ from נָחַץ; נָחַץ from נָחַץ; where the vowel under נ is long, because the Daghesth forte is omitted in the second radical. This conforms to the *second* mode of contraction described above, § 261; comp. 260. Note, at the end; also § 111. § 112. According to these forms, we find נָחַץ (from נָחַץ), Ezek. 22: 16; נָחַץ (from נָחַץ), Jer. 22: 23.

(2) *Infinitive abs.* with Hholem; as יָבִיחַ, יָבִיחַ Inf. const. with Tseri; as יָבִיחַ, יָבִיחַ, § 261. § 112.

(3) *Future* with Hholem as יָדוֹם; with Resh, יָדוֹץ 2d pers., יָדוֹץ 3d pers. plur., from יָדוֹם.

(4) *Imp.* with Hholem; as יָבִיחַ. (5). *Part.* with Tseri, as יָבִיחַ.]

Hiphal.

[(c) This conj. has a pure Tseri throughout, in both syllables;

which is therefore liable to change, as is usual with all pure vowels; e. g. *חָסַב* Hiph., 2 pers. *חָסַבְתָּ*, etc.

(1) It should be noted here, that Hiphil not only takes a *ПАТТАНН* final, in case it has a Guttural or a Resh in the last syllable, as *חָשַׁח*, *חָמַר*; and in pause, as *חָחָה*, § 145; but also (not unfrequently) without either of these reasons; as *חָסַבְתָּ*, *חָסַבְתָּ*, Part. *חָסַב*.

(2) *Praeter* once *חָחָה*, § 261. *Sui generis* is *חָחָה* for *חָחָה*, Prov. 24: 28; unless it may come from *חָחָה*, which is more probable. (3) *Future* with tone retracted, *חָחָה*, etc.

(d) HOPHAL has no special anomalies except the manner in which the praeform. is pointed, *חָחָה* for *חָחָה*.]

§ 265. *Resemblance between verbs ע" and ע".* This is great. Hophal is the same in both; and the praeformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs ע" exhibit the same appearance as verbs ע".

E. g. Inf. *בָּרַר* from *בָּרַר*, *בָּחַק* (instead of *בָּחַק*) from *חָקַק*. Fut. *יָרִיץ*, *יָרִיץ*, etc. Hiph. Inf. *חָחָה* (for *חָחָה*) from *חָחָה*. Fut. *יָחַח*, from *חָחָה*; *יָחַח* (for *יָחַח*) from *חָחָה*. It may be justly doubted, however, whether the root is not *ע"ו* in all such cases; see § 298. § 299. I merely conform to the lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs ע", with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesch forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. *נָבְחָה* for *נָבְחָה*; Inf. *נָבְחָה* for *נָבְחָה*; Niph. *נָבְחָה* for *נָבְחָה*, Is. 19: 3; Fut. *נָבְחָה* for *נָבְחָה*, Jer. 8: 14. But these anomalies are by no means frequent.

NOTE. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri etc. in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms; 20 have only Poel etc. forms; 10 have only Pilpel etc. forms; 11 have both Piel etc., and Poel etc.; 2 have Piel etc. with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The lexicons are very irregular in designating the conjugations Poel, Poal, etc.

The student must accommodate the designation to the actual form. The Vav usually accompanying the Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark 3. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

VERBS AYIN VAV; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

NOTE. This species of verbs might also be justly called *contracted*, so that verbs ע"ב may be named the *first* class of *contracts*, and verbs ע"ב the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs ע"ב; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קננ, contracted קנא=קנ; the original ו conforms to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted א and therefore becomes *Qamets*. So Praeter E and O; e. g. מנח, contr. מנח=מנח, Vav conforming to the final vowel Tseri (§ 117. 2); בוש, contr. בוש=בוש. In Hiph. Fut. יקרי, contr. יקרי, the Vav, after conforming to the vowel, i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the praeformative being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. הוקם, there seems to be a transposition of the Vav to the first syllable, as if הוקם were put for הוקם. But see and comp. Hoph. of verbs ע"ב, § 260. Note. § 264. d.

N. B. All the forms where Vav takes a Daghest forte, and also, where it is immediately followed by ה as a third radical, are capable of contraction; e. g. קנה, קנה, etc.

(b) The praeformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear to

have differed from the common regular forms; like those in verbs ע"ל § 260 with the Note.

E. g. Kal Fut. יָקוּם, as if from יָקוּמוּ (comp. the Arabic Fut. يَكْمُو); Part. קָם, as if from קָמוּ, an old Part. form; Imp. and Inf. קוּם, as if from קָמוּ. So in Niph. נָקוּם, as if from נָקוּמוּ; Hiph. הִקְמוּם, as from הִקְמוּמוּ, etc.

(c) In like manner as verbs ע"ל (§ 259), these verbs in some cases insert ה and ו (with the tone) in the Praeter and Future, *before suffixes beginning with a consonant*.

E. g. Niph. Praeter, נִקְוִימוּהוּ, נִקְוִימוּהָם; Hiph. הִקְוִימוּהוּ; Kal Fut. הִקְוִימוּהוּ. So far as the principle extends, it is developed in the same manner as in verbs ע"ל. But in verbs ע"ו it extends only to the Praeter of Niph. and Hiphil as to the epenthetic ה, and only to the Fut. of Kal as to ו; while in verbs ע"ל it extends throughout the four contracted conjugations, Kal, Niphal, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs ע"ל; see § 100. g.

§ 269. Piel, Pual, and Hithpael, are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are עָוַר, קָוַר. Most instances of Piel assume Yodh; as קָוַיב, קָוַיב, for קָוַיב, קָוַיב, etc. In regard to the difference between סוֹבֵב in verbs ע"ל and קוֹבֵב here, see § 175. b Note.

REMARK 1. The 2d and 1st persons in Kal Praeter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Praet. 3d persons, and in Niphal throughout.

REMARK 2. The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. יָקוּם (instead of יָקוּם which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for aught that we can see; but its present form distinguishes it more clearly from the Fut. of verbs ע"ל. So in Niph. Praet., נָקוּם (instead of נָקָם) the vowel having conformed to the

Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the vowel becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

Notes on the Paradigm.

[§ 270. (a) KAL. (1) *Praeter* rarely as קָאם, Hos. 10: 14. Fem. 3d pers. once with ך, as שָׁבַח (like the Chald., Syr., and Arab.) for שָׁבַח, Ezek. 46: 17. In Mal. 3: 20, שָׁשׁוּתָם comes from שָׂשׂ=שָׂשׂ, comp. § 181. b. Very seldom is the 3d Person with Pattahh; e. g. בָּזַז, as if from בָּזַז, בָּזַח.

The parad. exhibits a verb *final Tseri*. The final ך of מָחַ, (and of other verbs ending with ך), before a suffix beginning with ך, is designated by a Daghesi in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class מָחַ. They retain the ך in the 3d. pers. *Praeter*, because it is homogeneous, and the third person is protracted; e. g. בָּוֹשׁ, אָוֹר. But in the other persons (which are commonly shorter), they usually omit the Vav; e. g. בָּוֹשׁ, בָּוֹשָׁה, בָּוֹשׁוּ, בָּוֹשׁוּתָם, בָּוֹשׁוּתָם, בָּוֹשׁוּתָם, Inf., Imp., Part. also, בָּוֹשׁ. The Hholem must be short in the unaccented syllables.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as מָחַ, בָּוֹשׁ, מָחַ, etc. The Vav is sometimes omitted; as מָחַ, etc. § 63.

(3) Future sometimes with *O* instead of *U*; as מָחַ, בָּוֹשׁ, מָחַ, etc. Forms *defectively* written are מָחַ, מָחַ, etc. Fem. plur. sometimes without the epenthetic ך, as מָחַ, or מָחַ, instead of מָחַ.

Fut. apoc. as מָחַ, with Hholem pure and mutable; e. g. מָחַ *vāy-yā-gōm*, מָחַ *tā-shōb-nā*, where the Hholem has been shortened. It is sometimes written as מָחַ (*Vav fulcrum*); sometimes it appears with *Qibbuts*, as מָחַ. With a Guttural or Resh, the *apoc.* Fut. usually takes Pattahh; as מָחַ, מָחַ.

(4) *Imperative* also is sometimes *defectively* written, as מָחַ, etc.; § 63. *Paragogic* forms; מָחַ, קָמַח, etc. *Imp. apoc.* as מָחַ; like the Fut. with *O* pure.

(5) *Participle* with *O*, as מָחַ which covers, Is. 25: 7, and so בָּוֹשׁ; with *E*, as מָחַ, מָחַ, § 202. With א retained, as מָחַ=שָׂמַח.

Niphal.

[(b) (1) *Praeter* rarely with Tseri penult, as נָעוֹר. Out of the 3d pers. Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter; and to be shorter is required, because the accent is thrown forward upon the epenth. *i*. Hholem rarely remains; as נִפְצוֹתָם.

(2) *Infinitive const.* rarely with *U*; as הָדוּשׁ. (3) *Participle* also has rarely *U*; as נִבְּוִכִים for נִבְּוִכִים.

Hiphil.

[(c) (1) *Praeter* written defectively is rare; as הָעִיר=הָעִיר. Sometimes the epenthetic *i* is omitted; as הָנִסְחָה=הָנִסְחָה, הָמִיחָה, instead of הָמִיחָה. So also, not unfrequently in the 2d and 1st pers., the forms are contracted; e. g. הָמִיחָה for הָמִיחָה, הָמִיחָה, for הָמִיחָה, etc. Sometimes Tseri is used instead of Hhireq; as הָרִמָּה, הָשָׁבָה, etc. Hhateph Seghol sometimes stands under the praeform. instead of Hhateph Pattahh; as הָשִׁיבָה.

Peculiar is הָרַע, הָרַע, and הָפַר, as if from roots עָרַע; see lexicon. Once הָפַר (from סָרַח). like verbs עָרַע in the second form of contraction, § 261. The praeform. הָ (in the derivatives of עָרַע and עָרַע) takes Pattahh instead of a comp. Sheva; e. g. הָעִירָה, הָעִירָה, and thus in respect to the other verb.

(2) *Infinitive fem.* once הָנִסְחָה, apoc. form of masc. הָנִסְחָה. *Infinitive abs.* once הָעִיר because of the Guttural. (3) *Future* רָלִיב; comp. forms in § 261, which this imitates. The plur. fem. is תִּקְמָנָה (instead of תִּקְמָנָה), because a mixed syllable with Yodh and Hhireq magnum cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. אֶל-תָּלֵן, וְלָקָם. With a Guttural or Resh; as וְתָרַע.

(4) *Imperative* once with Tseri; as הָשִׁיב, 2 K. 8: 6. (5) *Participle* rarely as מְסִיחָה, מְלִיחָה (for מְסִיחָה), imitating verbs עָרַע; see § 261.]

Other Conjugations.

[(d) HOPHAL is sometimes written with *Qibbuts vicarious*; as הָפַר, instead of הָפַר, § 39.

(e) POLEL, POLAL, and HITHPOLEL, are declined in all respects like Poel etc. in verbs עָרַע, i. e. like Piel, Pual, etc., in regular

verbs, as the former stand in the place of the latter. Polal occurs in only *four verbs*.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattahh in the final syllable; which in pause becomes Qamets, as *הִתְפַּלֵּל*. Once the מ of the praeform. is omitted in the Part., as *בְּמִתְקַדְּמָם* for *בְּתִתְקַדְּמָם*, Ps. 139 : 21.

(g) PILPEL etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in *כָּוַל*; and Hithpalpal only in *חָוַל*.]

§ 271. *General remarks on verbs ע"ו*. (a) The great similarity of them to verbs ע"ע is very manifest, from § 263, a. b. c. d; and indeed from many of the forms produced under § 270, specially under § 270. c. 1. It might, however, be doubted whether more or less of these forms, so much like ע"ע, have not a root belonging to that species of verbs. The resemblances in the general principle of contraction, are too manifest to escape notice.

[(b) The number of verbs ע"ו is about 141. Of these 13 are ל"ה, and incapable of contraction, § 268. a. N. B; 6 resist contraction, viz. *גָּנַע*, *חָרַר*, *עָנַח*, *צָנַח*, *קָנַח*, and *שָׁנַע*; the rest are contracted. *Five* only have the conj. Piel.]

VERBS AYIN YODH; PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms of Kal.

§ 273. Out of Kal, verbs ע"י in all respects are like those ע"ו.

Notes on the Paradigm.

[§ 274. KAL. (1) *Praeter* retains the Yodh only in three verbs, viz. *בִּין*, *רִיב*, *דִּין*; and where this is retained in declining, the epenth. ו is inserted before the formative suffixes beginning with a consonant, as the paradigm shews. All the other cases of the *Praeter* conform to that of verbs ע"ו.

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. *יִבֶּן*, *יִרִיב*, *יִדֶּן*. (3) *Participle* in one case is regular, viz. *אֹרֵיב*, from *אָרַב*.

NOTE. Very few verbs are exclusively ע"י; most being also ע"ו in Kal. The older grammarians and lexicographers admitted no class ע"י; but ranked such forms as *בִּינִי* under Hiphil, with an *aphaeresis* of the

ה. But as this is without other example, and as the kindred languages exhibit verbs ל, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

VERBS LAMEDH ALEPH; PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*, § 119. *b*. Throughout verbs ל, Aleph is either *quiescent* or *otiant*, when it *ends* a word or syllable.

§ 277. The general laws of quiescence are, (*a*) In the *Praeter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, ל quiesces in Tseri. (*b*) In the Fut. and Imp. of all the conjugations, before formative suffixes beginning with a *consonant*, ל quiesces in Seghol. (*c*) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. מַצֵּאֲנִי, מַצֵּאֲנִי, מַצֵּאֲנִי, etc. In Kal. the Fut. מַצֵּאֲנִי with Pattahh becomes מַצֵּאֲנִי, by reason of ל quiescent; in Niph. we have מַצֵּאֲנִי instead of מַצֵּאֲנִי; Pual, מַצֵּאֲנִי instead of מַצֵּאֲנִי, etc. § 115.

NOTE. But the vowels made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and Qamets, etc., (made by quiescence) fall away like any mutable pure vowels; e. g. מַצֵּאֲנִי, fem. מַצֵּאֲנִי; Fut. מַצֵּאֲנִי, 2d fem. מַצֵּאֲנִי, etc. See § 127. Exc. 4. So Piel מַצֵּאֲנִי, fem. מַצֵּאֲנִי, etc.

Notes on the Paradigm.

[§ 278. (*a*) KAL. (1) *Praeter* of verbs final Tseri usually retains the Tseri here; as יָרָא, יָרָא, יָרָא, etc. The 3d pers. sing. fem. sometimes takes ה (like the Aramaean); as קָרָאָה, Is. 7:14. Sometimes these verbs are written *defectively*; as מַצֵּאֲנִי for מַצֵּאֲנִי, § 63.

(2) *Infinitive fem.* יָרָאָה, יָרָאָה; also with ה, as מַצֵּאֲנִי=מַצֵּאֲנִי,

קראות (with ו fulcrum merely) = קראת; see § 119. c. 3; or this may be considered as mere conformity to the forms of the Inf. in verbs לָה. *Infinitive masc.* sometimes as קראו=קראו, § 63.

(3) *Imperative* יראו *ye-rū*=יראו, see § 118. In plur. fem., קראן, apoc. for קראנה; קראנה for קראנה (from קרא) is *sui generis*, Cant. 3: 11; Comp. § 118. Or is the root קרא?

(4) *Participle fem.* מצאה for מצאה, יוצה for יוצה, § 119. c. 3. With suff. בראם, for בראם, § 118.

(b) NIPHAL. (1) *Praeter fem.* נפלה; see under a. 1. above. Forms defective, נטמהם for נטמהם. (2) *Infinitive abs.* נקרא. (3) *Participle* sometimes as נמצאים, seemingly from נמצא.

(c) PIEL. Inf. sometimes as מלאה, מלאה; comp. a. 2. above.

(d) HIPHIL. *Praeter defective*, as הוסיא=הוסי; Inf. also הוסי, Jer. 32: 35.]

Interchange of forms between verbs לָה and לָה.

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency towards this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E.g. verbs לָה imitate verbs לָה:

| (1) As to vowels. | | | | (2) As to consonants. | | | |
|-------------------|-----------------|-------|-------------|-----------------------|-------|--|--|
| [KAL | פלאה for פלאה | פלאה | KAL Imp. | רפה for רפה | רפה | | |
| Part. | מצא for מצא | מצא | | נסה for נסה | נסה | | |
| PIEL | מלא for מלא | מלא | Fut. | תראנה for תראנה | תראנה | | |
| | רפאה for רפאה | רפאה | NIPH. | נחפה for נחפה | נחפה | | |
| Fut. | יגמא for יגמא | יגמא | | נבאה for נבאה | נבאה | | |
| Inf. | מפאה for מפאה | מפאה | Inf. const. | הרפה for הרפה | הרפה | | |
| NIPH. | הנבאה for הנבאה | הנבאה | PIEL | ימלא for ימלא | ימלא | | |

(3) *As to both vowels and consonants.* KAL מצאה for צמאה, § 118. Part. act. יצה for יצה, § 118. Pass. נשוי for נשוי, Ps. 32: 1.

NIPH. נטמנה for נטמנה. Fut. ימצו for ימצו, § 118.

PIEL. ירפא for ירפא, § 118.

HIPH. המקנה for המקנה. Part. המקנה for המקנה.

HITH. התנבא for התנבא. HITH. התנבא for התנבא.

Compare with these resemblances to verbs לָוּ, the similarities of those verbs to לָוּ, in § 290. See on the general principle of such interchanges, § 122.]

VERBS LAMEDH HE; PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav; both of which coming at the end of a word after a heterogeneous vowel (Pattahh), conform to the vowel, i. e. become ה and quiesce in it, § 117. 2.

NOTE. Verbs originally לָו are few; e. g. as לָוַעַם for לָוַעַם, 1st pers. Praet. לָוַעַם; most verbs לָו are originally לָו. Only the *derivate* forms develop the original root; e. g. לָוַעַם from לָוַעַם=לָוַעַם; לָוַעַם from לָוַעַם=לָוַעַם. Verbs with ה Mappiq, i. e. ה moveable, are verbs which originally have a final ה, and belong to the class of ל Gutturals.

§ 281. The final radical in these verbs either quiesces or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Praeter* 3d pers. fem., where the final radical is exchanged for ה; as לָוַעַם, לָוַעַם, etc. (2) *Participle pass.*; as לָוַעַם *gā-lūy*; where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter* 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets; see paradigm.

(b) The other forms without accession at the end, take הָ throughout; excepting the Imp. 2 masc. sing. which has הָ, and the Inf. abs. which has הָ.

(c) Before sufformatives beginning with a *consonant*, (1) The *Praeter* of Kal has הָ. (2) The *Praeter* of all the derived conjugations, has הָ. (3) The Fut. and Imp. throughout have הָ; see paradigm.

(d) Before sufformatives beginning with a *vowel*, the Quiescent falls away.

E. g. *גָּלוּ* instead of *גָּלִי*, *גָּלִי* for *גָּלִי*, etc.; § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which precedes it; e. g. *יָגִלִּי* instead of *יָגִלִּי* or *יָגִלִּי*, § 157.

NOTE. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

Notes on the Paradigm.

[§ 283. (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as *עָשָׂה* for *עָשָׂה*, comp. § 278. a. 1. With Vav moveable once, *שָׁלַחְתִּי*, Job 3: 26. Forms written *defectively* are rather unusual; as *בָּנִיתִי* for *בָּנִיתִי*.

(2) *Infinitive abs.* sometimes drops the ה, and takes the form *גָּלוּ* for *גָּלוּהוּ*, etc. Twice it takes ה; as *שָׁחֹת*, *רָאֹת*. *Infinitive constr.* (rarely) as *קָנָה*, *עָשָׂה*. Fem. form. *רָאָה* (רָאָה), retaining the Vav, Ezek. 28: 17. Once *הָיָה*, in Ezek. 21: 15.

NOTE. The usual Inf. constr., as *גָּלוּת* is a fem. Segholate form, and is merely a contraction of *גָּלוּתָהּ*; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (a) *תִּהְיֶה*, *תִּהְיֶה*, *תִּהְיֶה*, (instead of *תִּהְיֶה*, *תִּהְיֶה*, *תִּהְיֶה*), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as *תִּפְעֹלְתָּהּ* for *תִּפְעֹלְתָּהּ*; and sometimes it becomes *otiant* by reason of a Dagh. euphonic, as *תִּרְאֶינָה*, and even falls out here also, as *תִּפְעֹלְתָּהּ*.]

Apocopate Future of Kal.

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

| (1) Forms with a furtive vowel. | | | | (2) Third pers. without a furt. vowel. | | | |
|---------------------------------|------------|-------------------|---|----------------------------------------|--------------------------------|---|--|
| | full form. | apoc. usual form. | | full form. | apoc. nude form. | | |
| Sing. | 3 | יָגִלָּהּ (יָגִל) | a | יָגִלָּהּ (יָגִל) | יָגִלָּהּ | i | |
| — | 2 | תִּגְלָהּ | b | יָגִלָּהּ (יָגִל) | יָגִלָּהּ | j | |
| — | 1 | אָגִלָּהּ | c | יָגִלָּהּ (יָגִל) | יָגִלָּהּ | k | |
| (Plural) | 1 | נִפְעֹלָהּ | d | יָגִלָּהּ (יָגִל) | יָגִלָּהּ (with Pattahh furt.) | l | |
| ʿ gutt. | 3 | יָשָׁעָהּ | e | יָשָׁעָהּ (יָשָׁע) | יָשָׁעָהּ Job 31: 27. | m | |
| — | 2 | תִּשָּׁעָהּ | f | יָשָׁעָהּ (יָשָׁע) | יָשָׁעָהּ in otio (§ 57 a) | n | |
| ʿ gutt. | 3 | יָעָשָׂהּ | g | יָעָשָׂהּ (יָעָשָׂה) | יָעָשָׂהּ Ps. 72: 8. | o | |
| — | 3 | יָחָרָהּ | h | יָעָשָׂהּ (יָעָשָׂה) | יָעָשָׂהּ | p | |

NOTE 1. *The Segholate forms* in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take Hhireq short and pure for a penult vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h* have short Hhireq for a penult vowel.

NOTE 2. In the apoc. forms of the 2d and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not בָּ, בָּ, בָּ, etc. On the other hand, the third person very rarely has a Tseri in the penult, like בָּ from בָּ, under *a*.

NOTE 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ו may take Hhireq, as in *h*.

NOTE 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In form they resemble such nouns as קֶשֶׁט, בֶּרֶךְ, etc. The learner will observe, that the Hhireq under the praeform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יָוֹד (yî-hhäd?) is only furtive, as the Daghes lene in ד shews.

NOTE 5. In the forms under *j*, *k*, the Segholate shape accommodates itself to the words, which have a final Yodh; e. g. יָדִי instead of יָדִי or יָדִי, etc. See the ground of this, in § 120. *b*. So also יָדָה (written once יָדָה § 125. *a*), from יָדָה.

NOTE 6. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does not always occasion apocope, e. g. וַיִּצְרָה 2 K. 1: 10, וַיִּבְרָה 2 K. 6: 23.

REMARK. The student will observe, that none of the Segholates in Kal have the common form of two Seghols, like מִלֵּךְ. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative*. For the forms of בָּלֵי, בָּלֵי, instead of בָּלֵי, בָּלֵי, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is בּוֹלֶה (for בּוֹלֶה § 118). Sometimes it assumes the form בּוֹלֶה, plur. בּוֹלֶה, as if from בָּלֵי, of the form בּוֹלֶה, § 212. 6.

(6) *The passive Part.* rarely as עָשָׂה for עָשָׂה. In Kethib, בּוֹלֶה, *netû-vôth*, Qeri בּוֹלֶה.]

Restoration of the Yodh Radical.

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, יִרְבֵּי, יִרְבִּיּוֹן and יִרְבִּיּוֹן. Emphasis יִרְבֵּי Ps 57 : 2. Imp. בָּעִיר, Is. 21 : 12. With הּ parag. also, Fut. אֶהְיֶה.

NOTE. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לָהּ have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

Niphal.

[§ 285. (1) *Praeter* sometimes with Hhireq before י; as נִקְרָה from נִקְרָה. In pause נִקְרָה from נִקְרָה.

(2) *Infinitive abs.* rarely as נִקְרָה. *Infinitive const.* very rarely as נִקְרָה, Judg. 13 : 21.

(3) *The Future apoc.* merely drops the final ה with the preceding vowel.]

Piel.

[§ 286. (1) *Praeter* sometimes with Hhireq before י, as גָּלִיתָ.

(2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Dagghesh forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as גָּלִיתָ = גָּלִיתָ.

When the middle radical is a ה (as in גָּלִיתָ, גָּלִיתָ), the apocopate forms require a Mappiq to be inserted, in order to make the He mutable when it comes to be final; e. g. גָּלִיתָ, גָּלִיתָ.

(3) With Yodh restored; Imp. גָּלִי (for גָּלִי, § 73. Note 3). Fut. with suff. תִּגְלִי.

Hiphil.

[§ 287. (1) *Praeter* sometimes with Hhireq; as הוֹרִינִי. Sing. fem. 3d pers. sometimes as הוֹרִינִי; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as הוֹרִינִי, הוֹרִינִי. Also the Chaldee, הוֹרִי for הוֹרִי; comp. § 283. 3. a.

(2) *Infinitive abs.* once as הוֹרִי. *Infinitive const.* once as הוֹרִי, Lev. 14 : 43. (3) *Praeter* 3d pers. plur. once as הוֹרִי *him-siv*, like the Chaldee הוֹרִי, etc. Fut. once as הוֹרִי for הוֹרִי, Jer. 18 : 23.]

[§ 288. FUTURE APOCOPATE. Like those in Kal, they are divided

into two kinds. (1) With a furtive vowel; e. g. וַיֵּצֵל, וַיִּחַץ, וַיִּגְדֹּל. Here the penult vowel is Seghol, or Pattahh when the first radical is a Guttural. The usual forms of noun-Segholates are here prevalent in distinction from those in Kal; Remark, p. 124.

(2) With nude apocope; as נָכַח, נִפְתָּח; נָרַד, נִרְדָּה, etc.

NOTE. The Imp. follows the analogy of No. 1; e. g. with a furtive vowel, always as הִלָּךְ, הִלָּךְ, instead of הִלְכָה, הִלְכָה, etc. With a Guttural, as הִעָלַל for הִעָלָה, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (..) in the Infin., and Future; e. g. Inf. Kal, הִזְנָה to be; Piel צִיָּה opprimendo; Hoph. הִפְצָה. In Kal Fut. תִּזְנֶה, תִּזְנֶה for תִּזְנֶה; Piel תִּצְנֶה. In Syr. and Chaldee, the Fut. ends in נָ or נָ in these verbs.]

[§ 290. IMITATIONS OF VERBS לָ; comp. § 279. (a) Imitation in respect to consonants; e. g. רָצָה for רָצָה; Inf. abs. for נָשָׂא, Imp. הָרָא. So יִשְׁנָא, יִחַלָּא, for יִשְׁנָה, יִחַלָּה; שָׁפָא for שָׁפָה Piel יִשְׁפָּא for יִשְׁפָּה, Ecc. 8: 1. (b) As to vowels; e. g. תִּכְבֶּה for תִּכְבֶּה, תִּשְׁפָּה for תִּשְׁפָּה; Piel Inf. עֲנֶה for עֲנֶה, Fut. תִּעָנֶה for תִּעָנֶה; Part. Niph. נִחַלָּה for נִחַלָּה.]

§ 291. General remark on the usage described in § 279, § 290. The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in לָ and in לָ, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[§ 292. Pilel appears only twice, viz. in נָאָה (contract. נָאָה § 119. c. 1) from נָאָה; and in מִטְחִי Part. const. plur., from מִטְחָה, Pilel מִטְחִי.

Hithpalel appears only in שָׁחָה, Hith. הִשְׁחָחָה, Fut. apoc. יִשְׁחָחָה instead of יִשְׁחָחָה, § 120. b. Inf. with הּ parag. הִשְׁחָחָה, 2 K. 5: 18.]

VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ת, the ת final of the root is inserted by a Daghesh forte in the suffix letter; e. g. כָּרַח, כָּרַחְתָּ kā-rāt-tā, כָּרַחְתָּ, כָּרַחְתָּ, etc. So also, מָת, מָתָה he died, מָתָה māt-tā, מָתָה, etc., as in the paradigm.]

VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped or assimilated, or may become quiescent; as **נָטָה**, **יָרָה**, **רָצָה**, **אָתָה**, **נָטָה** etc.

NOTE. Very few cases occur like **בָּוֹה**, where two irregular letters come together. Two cases only occur of verbs irregular **ט** and **ע**; e. g. **נָרַד**, and **נָסַס**; for which see lexicon. The verbs **נָרַד** and **נָרַע**, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular **ט**; and in regard to the *third* radical all the phases of verbs irregular **ל**; see Par. XVII—XX.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs **טָה** and **לָה**.

אָלָה, Hiph. fut. apoc. **וַיֵּלֶךְ** 1 Sam. 14 : 24, for **וַיֵּלֶךְ**.

אָפַה, Imp. **אָפֹה** Ex. 16 : 23, by Syriasm for **אָפֹה** (119. d. 2); Fut. with suff. **וַיֵּלֶךְ** 1 Sam. 28 : 24, for **וַיֵּלֶךְ**, § 241. Note.

אָתָה, Praet. in Pause, **אָתָה** Jer. 3 : 22; Imp. in pause, **אָתָה** for **אָתָה** (§ 119. d. 2. § 147), Fut. **וַיֵּלֶךְ** Deut. 33 : 21, for **וַיֵּלֶךְ**, a change being made in both the final vowel and consonant; § 290. a. b. **וַיֵּלֶךְ** Is. 41 : 25, for **וַיֵּלֶךְ**; see § 118. Note 2. Hiph. Imp. in pause, **וַיֵּלֶךְ** for **וַיֵּלֶךְ**, § 119. c. 1. § 147.

(b) Verbs **טָה** and **לָה**.

רָצָה, Inf. fem. **רָצָה** for **רָצָה**, § 119. c. 1. Imp. **רָצָה**, § 243. a.

(c) Verbs **טָה** and **לָה**, Par. XVII.

רָדָה; not found in Kal; Piel Fut. **וַיֵּרַד** Lam. 3 : 53, for **וַיֵּרַד**, § 247. 2. f. Hiph. Fut. with **ה** retained, **וַיֵּרַד** Neh. 11 : 17, § 247. g. 1. 1st pers. with suffix **וַיֵּרַד** Ps. 35 : 18, and in pause **וַיֵּרַד** Ps. 30 : 13.

רָדָה, Fut. 1st pers. plur. with suff., **וַיֵּרַד**, Ps. 74 : 8.

רָדָה, Fut. apoc. **וַיֵּרַד**, Ezek. 31 : 7, nude apoc. form; *Popaal*, **וַיֵּרַד**, Ps. 45 : 3.

יָרָה, Fut. 1st pers. with suff. יִרְם, Num. 21 : 30. Hiph. Fut. with suff. יָרַם, 2 K. 17 : 27 ; תִּירָה Ps. 45 : 5, etc.

(d) Verbs פָּן and לָא, Par. XVIII.

The paradigm exhibits in Kal and Niphal the forms of פָּן; in Hiphil those of לָא, because the former does not occur in Hiphil.

Infinitive construct, פָּן for לָא, § 119. c. 1. Fut. תִּפְּן Ruth 1 : 14, Aleph omitted in writing. Hiph. Fut., לָא, Ps. 55 : 16, Kethib for לָא.

(e) Verbs פָּן and לָא, Par. XIX.

The three verbs נָזַה, נָזַה, נָזַה, are all of this form. Kal Fut. apoc. with Vav, נָזַח and נָזַח, 2 K. 9 : 33. Niphal of נָזַה Praet. 3 pers. plur. in pause, נָזַח, Num. 24 : 6 ; Fut. 3 pers., נָזַח, Zech. 1 : 16 ; 3 pers. plur. נָזַח, Jer. 6 : 4.—נָזַח, Praet. Niphal נָזַח 2 Sam. 11 : 15 ; נָזַח, Job 30 : 8 (with נ for ה § 290), or perhaps the root is נָזַח.

Hiph. Fut. with suff. יָנַח, 2 Sam. 14 : 6 ; יָנַח, Job 36 : 18, etc. Fut. apoc. with Vav, יָנַח, etc. The Imp. also suffers apocope, and takes the forms יָנַח, יָנַח, which are of frequent occurrence.

[§ 297. The verb בּוֹא has all the common inflections exhibited in paradigm XX. But it has many forms *sui generis* besides these ; e. g. with suff., בָּאָה, בָּאָה ; Fut. יָבֹא for יָבֹא. Fem. 3d plur. תִּבְּאֵינָה with epenth. יָ. Also תִּבְּאֵינָה Deut. 33 : 16, for תִּבְּאֵי ; and תִּבְּאֵי 1 Sam. 25 : 34, for תִּבְּאֵי. Hiphil sometimes takes epenth. יָ ; as תִּבְּאֵינָה, תִּבְּאֵינָה, תִּבְּאֵינָה. Defectively תִּבְּאֵי.

NOTE. The verbs נָזַח and קָנַח are used only in *Hiphil* ; where they are declined like בּוֹא.]

RELATION OF IRREGULAR VERBS TO EACH OTHER.

§ 298. In the irregular verbs in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral דָּךְ, have been formed דָּךְ, דָּךְ, דָּךְ, all of the same meaning. So also, נָצַח and נָצַח ; צִיר, צִיר, and צִיר ; קָרַח and קָרַח ; טֹב and טֹב ; and so more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same mean-

ing, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from *יָחַד* *ivit*, is derived the Praet. and Part.; while its equivalent *יָחַד* furnishes the Inf., Fut., and Imp. So *יָחַד*, as a verb *עָלָה* in Kal; but Pual *יָחַד*, and Hith. *יָחַד*, come from *יָחַד*.

Compare in Latin, *fero, tuli, latum*; Greek, *φέρω, οἶσω, ἤνευκα*. It were to be wished that lexicographers would make a more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

PLURILITERAL VERBS.

[§ 300. These are properly very few; and they are declined like the conjs. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1) *טָאָה*, 1 pers. with suff. *טָאָה־יָהּ*, Is. 14:23. (2) *בָּרַבַּל*, participle *מְבָרַבֵּל*, 1 Chr. 15:27. (3) *בָּרַבַּס*, Fut. with suffix, *יְבָרַבְסֶנָּה*, Ps. 80:14. (4) *פָּרַשׁוּ*, Job 26:9. (5) *רָטַפַּשׁ*, Job 33:25. (6) *תָּחַדָה*, 2 pers. fut. *תָּחַדְהָ*, Jer. 12:5; Participle *מְתַחַדָה*, Jer. 22:15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3 pers. fem. in pause *רָעַגְנָה*, Job 15:32. Cant. 1:16, from *רָעַן*.]

PARTICIPLES.

§ 301. Participles are treated as adjectives, and therefore they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable penult* vowel; e. g. *קָנָה*, *מָסָבָה*, *מָקִימָה*, etc., are incapable of a Segholate form, because the *penult* vowels cannot be so changed as to conform to the laws of Segholates; see § 142. d. But in Hiphil the fem. Segholates seem to be derived from an apocope fem. form like *מְקַטְלָה*, which resembles the apoc. Fut. *יִקְטַל*, and has a Tseri pure and mutable.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments, or parts of the pronoun, with an appropriate vowel of union where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. הָרָגָנִי instead of הָרָג אֶנִּי , *he killed me*; הָרָגָם instead of הָרָג אֹתָם , *thou didst kill them*. Comp. Latin *ecceum* for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix; see § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not, when neuter, govern words after them.

NOTE. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs are employed to express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb;

but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי, with noun suffix פָּקַדְתִּי *my punishment*, viz. that which I inflict; with a verbal suffix פָּקַדְתִּי *to punish me*.

§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel*; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is *prefixed* a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant* usually in the Praeter *only*.

(c) To the same forms are *prefixed* a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the Fut. and Imp. which end with a *consonant*.

NOTE. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, this same vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel there is sometimes inserted an epenthetic *Nun*, § 109, *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Daghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a *vowel*, in all the moods and tenses. (b) To those ending with a *consonant*, in the Praeter. (c) To those ending with a *consonant*, in the Fut. and Imperative. (d) It exhibits also those suffixes which receive an *epenthetic Nun*.

| | (a) | (b) | (c) |
|--------|-----------------------|-----------------------|-----------------------|
| | Sing. common. | <i>Praeter.</i> | <i>Fut. and Imp.</i> |
| 1. | נִי | נִי in pause נִי | נִי |
| 2 m. | כָּה־נָּה | נָּה in pause נָּה | נָּה etc. |
| 2 f. | כִּי נָּה | נָּה (כִּי־נָּה) | נָּה כִּי־נָּה |
| 3 m. | ו־הֵהוּ | ו־הֵהוּ | ו־הֵהוּ |
| 3 f. | הָ־נָּה | הָ־נָּה | הָ־נָּה |
| Pl. 1. | נֹנִי | נֹנִי | נֹנִי |
| 2 m. | כָּם | כָּם | כָּם |
| 2 f. | כֶּן | כֶּן | כֶּן |
| 3 m. | מֹ־נָּה poet. מֹ־נָּה | מֹ־נָּה poet. מֹ־נָּה | מֹ־נָּה poet. מֹ־נָּה |
| 3 f. | הֶן ו־נָּה | ו־נָּה | ו־נָּה |

Future with epenthetic Nun.

(d)

| | |
|-----------|------------------------------|
| Sing. 1. | נִי־נָּה for נִי־נָּה etc. |
| — 2 m. | נָּה־נָּה for נָּה־נָּה etc. |
| — 3 m. | נָּה for נָּה also נָּה |
| — 3 f. | נָּה for נָּה |
| 1st Plur. | נָּה for נָּה] |

Notes on the table of suffixes. Unusual forms.

[§ 310. (1) In a very few instances, the Future has the suffixes נִי־נָּה like the Praeter; and *vice versâ* the Praeter very rarely takes suffixes like the Future, viz. נִי־נָּה, and a few times נִי־נָּה.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in נִי־נָּה, which in pause becomes נִי־נָּה.

(3) The 2d pers. sing. fem. נָּה in *b*, occurs but seldom; the more common form in the Praeter is נָּה (without tone נָּה), as in the Future. The form with paragogic Yodh (כִּי־נָּה) occurs often in the later Psalms.

(4) The suffixes כָּם, כֶּן, never take a *union-vowel*; nor does the suffix, הָ, or כֹּה, except in pause. The 3d pers. sing. fem. of the Praeter also takes suffixes either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms מוֹ-מִי-מִי-מִי with a parag. וּ, are common in poetry. The form מוֹ is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form מִי- occurs in Deut. 32: 26.

(6) Instead of the fem. suffix ך of the 3d pers. plural fem., the masc. form ם appears, specially after the sufformatives וּ and י-; perhaps in order that the fem. suffix may not be confounded with the parag. ך; as וַיִּגְרְשׁוּם Ex. 2: 17, for וַיִּגְרְשׁוּן; וַיִּצְרְפוּם, 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hos. 2: 14. Prov. 6: 21. But ך is used in Jer. 48: 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Praeter; see No. 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a union-vowel, it always takes the tone. The suffixes כָּם and כֶּן always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix הָ or כֹּה when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ם, ך, form הָם, הֶן, etc. Others would seem to come from forms which are now obsolete in Hebrew; as הָ from אָכַה=אָכַח *thou*, like אָכַח *I*; כָּם, form אָכַם etc. The form הָ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

NOTE. Verbal suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. *Changes made by suffixes, in the vowels and consonants of the Heb. verb.* The changes of the *vowels* are seen in the paradigm. In respect to the *consonants*, the following changes take place; viz. Praet. 3 fem. הָ- becomes חָ- (חָ-); the fem. הָ (חָ) becomes חָ; 2 plur. masc. הָם becomes חָם; as the paradigm shews. The forms ending with הָ- receive וּ in its room.

Notes on the Paradigm.

[§ 312. KAL, *Praeter third person masc. singular.* In קָטַלְתָּ, as the tone is moved forward, the first vowel falls away, § 133 ; the second vowel of the original word being thrown into a simple syllable, becomes long, § 130 ; but where the syllable remains *mixed*, Pattahh continues, as קָטַלְתָּ. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final *Tseri* retain it, when a long vowel is required in the last syllable of the verb ; as לִבַּשְׁתָּ.

(2) *Praeter 3 fem.* substitutes ך for the final ה, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a *vowel*, (which for the fem. sing. occurs only in הָ- ם- ן-) that the final ך is taken away from this syllable (§ 90. 1), which of course, as it then becomes simple, prolongs the Pattahh, § 130. E. g. with suff. הָ-, הָקַטְלְתְּ, where the *Tseri* of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129. a. So ם- ן- make, by the same rules, הָקַטַּלְתְּם, הָקַטַּלְתְּן.

NOTE. The suffix הָ- and הָ- sometimes assimilate their ה to the final ך of the verb ; e. g. הָקַטַּלְתְּהוּ = הָקַטַּלְתְּהוּ, 1 Sam. 1: 24 ; הָקַטַּלְתְּהָ = הָקַטַּלְתְּהָ, Jer. 49: 24.

(3) *Praeter 2 fem.* exhibits the form קָטַלְתְּ before a suffix, (as stated in § 311) ; and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3d pers. sing. and plural. The student will remark that here, and in the 2d pers. plural, a *union-vowel* is provided for the verb by adopting such forms as קָטַלְתְּ, קָטַלְתְּ.

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI ; i. e. *the final vowel is thrown back upon the first radical and shortened.* If the verb be פִּ Guttural, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes ך, ם, ן, may also there be seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes ; as בִּקְשָׁם in the paradigm ; but sometimes Pattahh, as רִקְשָׁה, פָּעֵמוּ, etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable ; as הִנָּחָה, Ps. 102: 14.

The Infinitive fem. Segholate takes suffixes like nouns of Dec. XIII.

Hhireq is the usual vowel in the first syllable, e. g. רָשָׁתִּי, רָשָׁתָּהּ; but sometimes Pattahh, as שָׁבָתָהּ, שָׁבָתָהּ.

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. דָּ, כָּם, כֵּן, these vowels are retained, and *shortened* because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as רָשָׁתָּהּ from רָשָׁתָּהּ.

(6) *The Imperative* follows the analogy of the Future throughout; and this in regard to verbs final Pattahh, as well as others.

(7) *Participles* follow the manner of the *nouns* to whose declension they belong, in receiving suffixes.

(8) *PIEL* usually drops its final Tseri before a union-vowel, as in the paradigm; but before דָּ, כָּם, כֵּן, it commonly shortens it into Seghol or short Hhireq, as קָבָצְךָ, פָּרַשְׁכָּם; rarely into Pattahh, as בָּרַכְךָ, Deut. 2: 7. Pattahh final here remains, as רָחֲצְךָ.

(9) *POEL, POLEL*, etc., imitates Piel in their suffixes.

(10) *HIPHIL* appends suffixes to its *full forms*, not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in רָעַשְׁתָּהּ instead of רָעַשְׁתָּהּ.]

Verbs Lamedh He with suffixes.

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

NOTE 1. *Praeter 3d sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs as to the ה before the suffix.

NOTE 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as רָחֲצְךָ, רָחֲצְךָ, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode or participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns differs much from declension

in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun and shifts the place of its tone, occasions a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

NOTE. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner, as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative*; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*.) The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. בַּרֵּם *a vine dresser*, from the primitive בָּרַם *a vineyard*; קֶדְמוֹן *eastern*, from the verbal קָדַם *the east*. The forms of these resemble those of the other classes.

[NOTE. *Denominatives* are usually formed, (1) By adding to verbals the masc. derivation יָ, or the fem. יָה; e. g. שֵׁשׁ *six*, שֵׁשִׁי *sixth*; מוֹאָבִי *a Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *an Israelite*, from יִשְׂרָאֵל, etc. Several adjectives also are formed in this manner; as נֶכְרִי, fem. נֶכְרִיָּה *strange*, from נָכַר *a stranger*; קֶדְמוֹנִי *first*, from קֶדְמוֹן, etc.

(2) By adding רִי , which is usually of the fem. Gender. E. g. רִאשִׁית *princeps*, רִאשִׁיּוֹן *principium*. Words of this form are sometimes defectively written, as צִיָּצִית for צִיָּצִית , etc.

(3) Rarely by adding the terminations הָ , הַ , וֹ or וָ . E. g. אֲרִיָּה *a lion*, from אָרִי ; אֶשֶׁה *fire-offering*, from אֵש ; כִּזְיוֹ *a deceive r* from כִּזַּב ; אֲצִנָּה *a treasury*, from אָצַן .]

[§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur which are made up of two nouns, or of a noun and a particle e. g. צֶלֶת מָוֶת = צֶלֶת מָוֶת *shade of death*; בְּלִיָּעַל *worthless*, from בִּלְיָ *not* and רַעַל *profit*.

NOTE 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. b. Very many of them are *composite* and consist usually of two nouns, or of a noun and a verb. E. g. בְּנִימִין *Benjamin*, i. e. *son of my right hand*; יְהוֹיָקִים *Jehoiakim*, i. e. *Jehovah will exalt*.

NOTE 2. To the first word in composite proper names a Yodh is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גִּבּוֹר and אֵל ; sometimes a Vav, as שְׁמוּאֵל *Samuel* or *name of God*, from שֵׁם and אֵל . The name of God (אֵל or יְהוָה abridged) forms the beginning or the termination of a great multitude of Hebrew proper names.]

Gender of Nouns.

§ 318. The Hebrew has only *two* genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הָ , ת , תָּ or $\text{תַּ$.

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*; חַטָּאָה *sin*, עִבְרִי *a Hebrew man*, עִבְרִיָּה *a Hebrew woman*; קֶטוֹר , fem. קֶטֶרֶת *incense*; מוֹדֵעַ , fem. מוֹדַעַת *acquaintance*. The fem. $\text{תַּ$ is appropriate to words with Gutturals at the end, § 141.

[NOTE 1. Besides these, the following terminations of the feminine

actually occur, although they are rare; viz. (1) אֶ־; as שָׁנָא, for שָׁנָה, § 122. 1. (2) ה־; as זָמְרָה, poetic for זָמְרָה. (3) ה־ with the proper vowel Pattahh, and with the tone on the ultimate; as הַיָּמָה, emerald Ezek. 28: 13, קַאֵל pelican Ps. 102: 6.

NOTE 2. The endings ה־ and הָ are also *feminine*. They are contracted forms, and stand for the full fem. הִי־ and הָהִי, neither of which the language permits, § 120. c.]

§ 320. II. Gender distinguished by signification. (a)

Nouns which designate objects such as the following are *masculine*, although they have a feminine termination.

(1) Names of men; as יהוּדָה *Judah*. (2) Offices of men; as פֶּחָדָה *a governor*. (3) Nations; as יהוּדָה the nation of *Judah*. (4) Rivers; as אַמָּנָה *Amana*.

(b) Nouns which designate objects such as the following are *feminine*, although they have a masc. termination.

(1) Names of women; as רָחֵל *Rachel*. (2) Office or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns as צוּר *Tyre*. (5) Female beasts; as אֶתוֹן *a she-ass*. (6) Members of the body by nature double; as אָזָן *the ear*.

NOTE 1. The same word may be masc. in one meaning, and fem. in another; as יהוּדָה *Judah* or *the Jews*, masc.; יְהוּדָה, *the country of Judea*, fem.

NOTE 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification; as בְּאֵר *a well*; בָּכָר *a talent*, etc. These can be learned only from practice.

§ 321. Nouns of common gender.

A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

NOTE 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only by practice. What is of the *neuter* gender in the present western languages, is generally designated in the Hebrew by the *feminine*; as בַּת צוּר *daughter of Tyre*, i. e. city of Tyre.

NOTE 2. Nouns of the *dual* number are universally of the *common gender*.

§ 322. Gender of the plural.

In the plural, the appearance of nouns as to gender is in many cases dubious.

A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אב a father, plur. אבות. Fem. חטה wheat, plur. חטים, etc.

NOTE. The GENDER of the plural, let the FORM be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. forms of the plural, but the gender of both forms is the same, viz. it is the same as that of the singular.

Formation of fem. nouns from masc. ones.

[§ 323. The addition of fem. terminations (§ 319. b) to the masc. forms usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) The ending הַ, (1) Draws down the accent and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., not monosyllabic, of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dagħ. forte; or, in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segholates receiving הַ fem. assume the suffix-form in order to take it; see par. of Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. הַ. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. הַ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

| Dec. | Masc. | Fem. | Dec. | Masc. | Fem. | Dec. | Masc. | Fem. |
|------|-----------|-------------------|------|--------|--------------|-------|---------|--------------|
| I. | סוס | סוּסָה | VI. | מֶלֶךְ | מַלְכָּה (4) | | עֵץ | עֵצָה |
| | תַּחְמוֹן | תַּחְמוֹנָה | | גֶּבַע | גִּבְעָה (4) | VIII. | חֶמֶד | חֶמְדָּה (3) |
| II. | מוֹצֵא | מוֹצְאָה | | אֶמֶר | אֶמְרָה (4) | | נֶץ | נֶצְהָ (3) |
| III. | גִּדּוֹל | גִּדּוּלָה (1) | | עֵגֶל | עֵגְלָה (4) | | בֶּן | בְּנָה (3) |
| | מְחֹק | מְחֻקָּה (1) | | אֶכֶל | אֶכְלָה (4) | | חֶק | חֶקְהָ (3) |
| | עֲצוּם | עֲצוּמָה (1) | | חֶזֶק | חֶזְקָה (4) | | בֶּזֶ | בְּזָה (3) |
| | בְּרִיאָה | בְּרִיאָה (1) | | עֵל | עֵלָה (4) | | גֶּן | גֶּנְהָ (3) |
| | מִקְדָּשׁ | מִקְדָּשָׁה (1) | | צִיד | צִידָה (4) | | שָׂרָה | שָׂרָה (3) |
| IV. | נָקֵם | נָקְמָה (1) | VII. | אֶרֶץ | אֶרְצָה (2) | IX. | נֶפֶשׁ | נֶפֶשָׁה (5) |
| V. | זָקֵן | זָקְנָה (1) | | מוֹקֵד | מוֹקְדָה (2) | | מִרְאָה | מִרְאָה (5) |
| | יָשָׁן | יָשְׁנָה (irreg.) | | דָּבָר | דָּבָרָה | | | |

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.), so among the feminines derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. *יָרֵךְ* fem. *יָרֵכָה*, *יָעַל* fem. *יָעֲלָה*. For the form *מְחוּק*, fem. *מְחוּקָה*, under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending *ת* makes no change in the original word; e. g. *חָשָׂא*, *חָשָׂאָה*, *עָבְרִי*, *עָבְרִית*, etc.

(c) The Segholate endings *תָּ* *תַּ*, (1) Affect the *penult* vowel in the like manner with *הָ* *הַ*; see above, *a*. (2) They change the *ultimate* mutable vowel, according to the rule in § 142. *d*. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. *אִישׁ*, *אִשָּׁה*; *שָׁלוֹם*, *שָׁלוֹמָה*; *נָחוּשָׁה*, *נָחוּשָׁת*, *גָּבִיר*, *גָּבִירָה*, etc.; § 127, Exceptions.

NOTE. The Fem. Segholate form is usually chosen for the *construct* state; while *הָ* *הַ* is more common in the *absolute* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. and IX. are not susceptible of fem. Segholate endings. Nouns in Dec. VIII. omit the Daghes in the double letter and lengthen the preceding vowel, when they assume the Segholate form; e. g. *שָׁפָה*, *שָׁפָה*.]

Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine*. The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) *ים*. (2) *ם* simply, in some words ending in *י*.

E. g. (1) *סוּם* plur. *סוּמִים*. (2) *נָכְרִי*, *נָכְרִים*, also as *לְוִי*, *לְוִיִּם*. But the plural ending, as might be expected, is sometimes written *defectively*; as *תַּיִּימִים*, also *תַּיִּימָה*, § 63.

(b) The *unusual forms of the plural*, are (1) *יָ*; e. g. *מִלְכֵּךְ*, plur. *מִלְכֵּיךְ*, Prov. 31: 3. (2) *יָ*, e. g. *חֲלֹנִי*, *חֲלֹנֵיךְ*, Jer. 22: 14; *גִּבְרִי*, Nah. 3: 17. (3) Perhaps *יָ*; e. g. *מִנִּי*, *מִנֵּי*, Ps. 45: 9. The forms 1 and 2 coincide with the Chald. and Syriac plurals.

§ 326. *Plural feminine*. The plural of fem. nouns

is formed. (a) By changing the terminations ת־ה, ת־ה of the fem. sing. into וְה, and by corresponding vowel changes.

E. g. תורה, plur. תורות; אגרת, plur. אגרות; טבעת, plur. טבעות. The ה of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. masc. דל, fem. דלת, fem. plur. דלתות.

(b) By annexing וְה simply to those feminines which in the singular have a masc. form; as באר, plur. בארות, § 320. Note 2.

(c) By changing ית־ into יות־, as עברית, plural עבריות; and ות into יות־, as מלכות, plur. מלכיות.

NOTE 1. The plurals under c appear to be derived from obsolete forms of the sing. in ית־ and ית־. Nouns of these classes sometimes also form their plural after the usual manner; as הנחית, plur. הנחיתים and הנחיות; זנח, plur. זנחים.

NOTE 2. The plural ending of the fem. form is not unfrequently written *defectively*; as קלות for קלות, etc.

HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. אב, plur. אבות, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. לבנה, plur. לבנים. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שנה fem. a year, plur. שנים and שנות fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פנים, *the face*. (4) Some are found only in the singular; e. g. עוף *fowl*, בן *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. במה *a high place*, plur. במות, *pluralis pluralium* במותים.]

Formation, use, etc., of the Dual.

§ 328. The dual is usually formed by adding the termination $\text{ים} \text{ (יָיִם)}$ to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in הַ , after changing the final ה into ת .

E. g. (a) יָמִים , יָמִים . (b) יָמִים , יָמִים . In nouns of Dec. VI. the dual ending is appended to the suff. form, as רַגְלַיִם , רַגְלַיִם ; see paradigm.

NOTE. The dual endings appear, in some few cases, to suffer contraction; e. g. דִּתָּן for דִּתָּיִם , יָרֵכֶם for יָרֵכֶיִם ; יָרֵי for יָרֵיִם . These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g. יָדַיִם *the two hands*; נְעָלַיִם *a pair of shoes*, etc. The names of members of the human body which by nature are doubled, have also a plural as well as a dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפַּיִם *hands*, כַּפּוֹת *handles*.

NOTE 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g. שֵׁשׁ כְּנָפַיִם *six wings*; שְׁלֹשׁ שֵׁנַיִם *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as צֶהְרֵיִם *mid-day*, etc. Perhaps it is intensive.

NOTE 2. The words שָׁמַיִם *heavens* and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of *common* gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. הַמְּוֹת *walls*, הַמְּוֹתַיִם *two walls*, etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

Construct state.

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

Changes of Consonants in the declension of Nouns.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all classes of masc. nouns sing. (not having a fem. form, § 320), the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in ה־ change this ending into ת־; as יִרְצָה, const. יִרְצַת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending ים־ and the dual יִם־ become יִי־; as סוֹסִים, const. סוֹסִי; יִרְדִּים, const. יִרְדִּי.

(d) Plurals in ו־ suffer no change in their consonants, in the construct state.

REMARK. The *vowels* of words are also affected by regimen or construct state; see § 341 seq.

Suffix state.

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסו *his horse*, etc. So קוֹל *voice*, קוֹלוֹ *vox ejus*.

NOTE. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the Gen. case, and as putting the noun to which they are suffixed into a kind of regimen or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, *but not always*; as may be seen by the paradigms of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns singular ending with a *vowel*.

(b) The second form of suffixes prefixes a *union-vowel*, in which shape they are appended to nouns singular ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns plural. Here *all* the suffixes take a union-vowel; and all of them, except that of the 1st person sing., insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column, (a) Containing those which are attached to nouns *singular* ending with a *vowel*; the second, (b) Those which are attached to nouns *singular* ending with a *consonant*; the third, (c) Exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.]

| | (a) | (b) | (c) |
|-------------------|--------------|----------------------|-------------------------|
| Sing. | Simple form. | With un. vowel, etc. | Suff. to nouns plural. |
| 1. <i>my</i> | י־ | י־ | י־ (י־) |
| 2 m. <i>thy</i> | יָךְ יְךָ | יָךְ יְךָ | יָךְ יְךָ (יָךְ יְךָ) |
| 2 f. <i>thy</i> | יְךָ | יְךָ | יְךָ יְךָ יְךָ |
| 3 m. <i>his</i> | יְהוּ וְ | יְהוּ וְ | יְהוּ וְ poet. יְהוּ וְ |
| 3 f. <i>her</i> | יָהּ | יָהּ יָהּ | יָהּ יָהּ |
| Pl. 1. <i>our</i> | נָנוּ | נָנוּ | נָנוּ |
| 2 m. <i>your</i> | כֶּם | כֶּם | יְכֶם |
| 2 f. <i>your</i> | כֶּן | כֶּן | יְכֶן |
| 3 m. <i>their</i> | הֶם | הֶם poet. מֵם | יְהֶם poet. יְהֶם |
| 3 f. <i>their</i> | הֶן יְהֶן | יְהֶן יְהֶן יְהֶן | יְהֶן יְהֶן יְהֶן |

Notes.

[NOTE 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. כֶּה Ps. 139: 5, כֶּה Ps. 10: 14.—2 fem. sing. יָךְ Ezek. 5: 12, יָךְ Ezek. 23: 28, כֶּה (for יָךְ) with יָהּ parag. Nah. 2: 14, כֶּי Ps. 103: 3.—3 fem. יָהּ without Mappiq Num. 15: 28, אֵי Ezek. 36: 5 for יָהּ. PLURAL; 1 pers. נָנוּ Ruth 3: 2. Job 22: 20.—2 fem. כֶּה Ezek. 23: 48, 49.—3 masc. הֶם 2 Sam. 23: 6.—3 fem. יְהֶן 1 K. 7: 37.

NOTE 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. וְךָ Ps. 116: 12, Chaldaic.—3 fem. אֵיךָ Ezek. 41: 15, for יָךְ. PLURAL; 2 fem. יְכֶן Ezek. 13: 20.—3 masc. יְהֶם Ezek. 40: 16. 3 fem. יְהֶן Ezek. 1: 11; all with יָהּ parag. c.

NOTE 3. The suff. יְ joined to a noun ending with י, usually coalesces with it; e g. גּוֹי a nation, גּוֹי (gōy) my nation; but sometimes as פְּרִי my fruit.

NOTE 4. The sing. forms 3 pers. יָהּ יְךָ are appended to nouns of Dec. IX.; יָמֵם is parag. for יָמֵם, § 125. c.

NOTE 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as דְּבָרֶיךָ for דְּבָרֶיךָ, דְּבָרֶיךָ, Gen. 4: 4. דְּבָרֶיךָ for דְּבָרֶיךָ, etc. (2) Sometimes a sing. suff. is attached to a

plur. noun; *עֲדָתִי* for *עֲדָתִי*, Ps. 132: 12; *מִבְּתֵיךָ* for *מִבְּתֵיךָ*, Deut. 28: 59; *אֲבוֹתָם* for *אֲבוֹתֵיהֶם*, etc. (3) *Vice versâ*, plur. suffixes are sometimes appended to the singular; e. g. *בְּנוֹתֶיךָ* for *בְּנוֹתֶיךָ*, *thy building*, for *בְּנוֹתֶיךָ*, Inf. noun from *בָּנָה* Ezek. 16: 31. Nos. 2 and 3 are doubtless oversights of transcribers.

REMARK. The suffixes *בָּ, בֶּן, הָ, הֶן*, are called *grave*, because they always bring down the *tone* upon them; while other suffixes are called *light*, because they do not affect the tone uniformly in this manner. With nouns *singular*, the grave suffixes take no union-vowel. With nouns *plural* they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. *הָ* takes the tone when preceded by a consonant; and loses it when preceded by a vowel.]

§ 337. Feminines in *הָ*, in order to receive suffixes, change the final *הָ* into *הַ*.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. *דָּבָר*, plur. *דְּבָרִים*, with suff. *דְּבָרֶיךָ*, where the ending *ים* is dropped, and the suffix *יך* taken in its room. So *בָּרָא*, dual *בְּרָאִים*, with suff. *בְּרָאֵינוּ*, dropping *ים* and taking *נוּ*.

Notes on nouns with suffixes, Par. XXIV.

[§ 340. This paradigm shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun *אֶבֶן* in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. states have a Yodh, as if from a form *אֶבֶןִי* ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of *אֶבֶן* is *אֲבָנִים*; which takes suffixes like the plural of *הוֹרָה*.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in *הָ* and *הַ* with suffixes, see § 390 and Dec. XIII. in the paradigm of nouns. For anomalies as to suffixes appended to fem.

nouns see Rosenm. Comm. in Zach. 4:2, where is a large list of them.

Changes of vowels in the declension of Nouns.

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. VOWEL CHANGES. (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away; but in nouns, etc., of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים; with suff. דְּבָרַי, דְּבָרֶיךָ, דְּבָרֵינוּ; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֹהֶב, אֹהֶבִים, אֹהֶבִי, אֹהֶבְנוּ, etc. See paradigm of nouns, Dec. VII.

NOTE 1. Nouns of Dec. VI., i. e. *Segholates*, inasmuch as the abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. מְלָכִי, with suff. מְלָכַי, dual מְלָכַיִם.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the *ultimate* one is usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דְּבָרָם, דְּבָרָם, (2) In the const. state; as דְּבָר אֱלֹהִים, the word of God. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged; see par. of Dec. VII.

NOTE 2: The suff. ך allows of two different forms in the noun to

which it is appended ; e. g. (1) It shortens the ultimate vowel ; as שֵׁם *name*, שְׁמֶךָ *thy name*. (2) It places it in a simple syllable by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long ; as דְּבָרְךָ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes ; as דְּבָרֶיְכֶם . (2) By const. state ; as דְּבָרֵי הָעָם *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in הַ, (1) Before a suffix beginning with a *vowel*, merely change הַ into תַּ. (2) Before a suffix beginning with a *consonant* they not only change the הַ into תַּ, but also shorten the vowel immediately preceding the תַּ.

E. g. (1) שְׁנָה, with suff. שְׁנָתוֹ. (2) שְׁנֵהֶם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

General rule respecting plural suffixes.

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged ; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

DECLENSION OF NOUNS MASCULINE. .

First declension.

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, *whose vowels are all immutable*.

E. g. עֵר, קֶס, גֵּר, בָּהֶב, אֲבִיּוֹן, מַלְכוּת, etc. The single circumstance that vowels are *immutable*, marks this declension ; not the *kind* of vowels, nor the number of syllables. Of course not a few nouns

that are *feminine* belong here also; e. g. those ending in ית, ית, etc. and many others. Whether a noun is masc. or fem., it belongs here if the vowels are *immutable*. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קול, לבוש, etc., the vowels are obviously immutable; but the vowels in פָּרַשׁ, פָּצָאב, etc. can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[§ 346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. חָרַשׁ, const. חָרַשׁ, Dec. II.; but plur. const. חָרָשִׁי, Dec. I. The lexicons note such. (3) Some few nouns having ה in the abs. state, exchange it for ו in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., d presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

Second declension.

§ 347. This includes nouns *with final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before ה, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

REMARKS. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance; e. g. מוֹרֶשֶׁת, plur. const. מוֹרָשִׁי, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VIII.; e. g. זָר plur. זָרִים, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under a, דָּמָאָם (for דָּמָאָם) is *sui generis*. So from יָד *hand*, we have both יָדָאָם and יָדָאָם. (2) Cases like c and d (with final Pattahh) are rare. Only the forms of the

plural determine the declension, to which they belong. (3) Some participles in Niphal from verbs אָל, seem at first view to belong here; but they drop their Qamets in the plural, e. g. אֲלֹמִים instead of אֲלֹמִים; and such forms of participles as אֲלֹמִים probably have a ground-form like אֲלֹמִים of Dec. VII.]

Third declension.

§ 350. This comprises all nouns which have an *immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult.*

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

REMARKS. (a) Polysyllabic nouns, like בְּלִיָּה, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיָּה = בְּרִיָּה, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in גְּלוּת, גְּלוּת, etc., with Qamets impure, and so belonging to Dec. I.

[§ 352. *Notes on the paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghes forte in the const. state, etc., as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol under ה in const. הָיוּ, is occasioned by the Guttural; so אֲשֶׁר־הָיוּ, etc. But שׁ also takes Hhireq short, as const. אֲשֶׁר־הָיוּ. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under א in the sing. is immutable, only because it is a *supposititious* euphonic vowel, § 119. *d* 2; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (גֶּדְהוֹל *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as מְרִיָּה plur. מְרִיָּה, it is probable that the ground-form of the plural is מְרִיָּה; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III. e. g. אֲרִיָּה const. אֲרִיָּה, as of Dec. III.; but plur. אֲרִיָּה, as of Dec. I.]

Fourth declension.

§ 353. This includes all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.

§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ך, the final Qamets shortens into Pattahh, § 342. b. (c) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342 c), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples, c, d, e, conform to the principles of pointing Gutturals, § 138. § 139. In e, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the vowels under Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of חֲזַק in f, with a Pattahh for the first vowel. (4) Nouns of the form g, derivatives of חָלַל, belong in general to Dec. III., having the final אָ immutable. But in some few cases, like חֲזַק, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like h and i, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

Fifth declension.

§ 356. This comprehends dissyllabic nouns, *with Tseri pure in the ultimate and Qamets pure in the penult.*

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., except that the singular const., and the form before the grave suffixes, differ more sensibly from the sing. absolute; see § 358. 3.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but it conforms to the present usage. (2) The Segholate forms of the sing. const. in c. and d, are like those in h, i, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension; but it may be accounted for by the near relation of the vowels Pattahh and Seghol, and from the fact, that Seghol is very rarely employed as the final vowel of nouns, except in cases of Dec. VI., where it is merely

furtive. We should naturally expect short Hhireq before the grave suffixes; but a form usually like the const. is adopted. Comp. some of the Tseri endings in Dec. VII. (4) Derivates of לָא (like מָלָא) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. מִלֵּן, מִלֵּן, מִלֵּן, מִלֵּן, מִלֵּן, מִלֵּן, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. עָקַב, const. עָקַב, Dec. III.; but plur. const. עָקַבִּי, Dec. V.]

Sixth declension.

§ 359. This comprises dissyllabic nouns, *which have the tone on the penult and a furtive vowel on the final syllable*.

In other words, this declension includes all Segholate nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings הָּ הָּ, which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

NOTE. All the Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants; as מִלֵּן, original form מִלֵּן, with suff. מִלֵּן, etc.

§ 360. *Changes*. (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const. and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

NOTE. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-form is *pure in all cases*, and mostly short. It is either of the *A*, *E*, or *O* class; as (1) מִלֵּן. (2) סִפֵּר, סִפֵּר, סִפֵּר.

(3) קָדַשׁ, קִדְּשׁ, קִדְּשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original-vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their *original* vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which the Gutturals influence the form of these Segholates, § 141.

(3) A few words belonging here, retain the *original* ground-form; e. g. אָגַד, אָשַׁן, אָרַךְ (not אֶרַךְ), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*; but Tseri often appears in the first syllable. (2) The examples *f*, *g*, exhibit the influence of *é* Guttural; the example *h*, that of a *final* Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like הִתְקַרְּי from הִתְקַר. (3) The student must not fail to note, that although such nouns as קָדַשׁ, קִדְּשׁ, etc., exhibit in the abs. state the same appearance as those of the *A* class, viz. מְלֻכָּה, yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. קִדְּשׁ, קִדְּשֵׁי, but מְלֻכָּה, מְלֻכֵּי, etc.

(4) *Original* forms are sometimes found here; as מִטָּה, גִּרְדָּה, etc.

REMARK. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. הִתְקַרְּי, גִּרְדָּה, etc., see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i*, *k*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state. This Hholem, long and pure, is probably the vowel of the original form; as in קֹשֶׁת *gōshet*. (2) In *k*, the influence of *o* Guttural upon the vowels is seen. For the suff. state פֶּעֶלְכֶם *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קִטְבָּה, from קִטַּב, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns שָׁרַשׁ, קִדְּשׁ, אֶרֶץ, exhibit some anomalies in regard to their vowels; plur. שָׁרָשִׁים *shō-rā-shīm*, קִדְּשִׁים

qō-dhū-shīm, אֶהְיֶה, etc. Also בָּנִים, בָּנוֹת, have anomalous plurals; see the Lex. on these words.

[An original form here is קִשְׁטָה.]

[§ 366. *Segholates of verbs עָי and עֵי*. (a) Those of the *A* class have two forms, viz. with middle ו (as in *m, n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o, p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like בָּנוֹת, בָּנוּךְ, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו in proper nouns. Some of the forms, like בָּנִים, have a regular plural.

(b) Those of the *E* class all belong to Dec. I., and quiesce in Tseri or Hhireq; as בָּיִת, בָּיִן, etc., the Segholate form not being admissible here.

(c) Those of the *O* class all quiesce in Hholem or Shureq in the *singular*, which belongs to Dec. I.; as *q, r*. But the plural is occasionally regular; as in these examples. The form דוּר is equivalent to דָּוָר, and שוּר = שָׁר. The same words sometimes have regular and irregular forms in the plural; e. g. דוּר, דוּרִים and דוּרִים.]

[§ 367. *Segholates derived from verbs לָה*, imitate the Inf. Segholates. The root of verbs לָה is properly לָה or לָה, § 280. Hence, as neither י nor ו at the end of a word will bear a furtive vowel before them (§ 120 *b*), so that we cannot write לָהִי, לָהִי, the form of the word is changed so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

NOTE. The final quiescent י and ו here do *not* make their vowel *immutable*. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like בָּנוֹת = בָּנוֹת, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates*. So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often

employed as a mere noun. The class of simple nouns with such forms as *שָׁבֵר*, *שָׁבֵר*, *בָּאֵר*, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take Hholem, as *קָטַל*. The examples *x*, *y*, *z*, exhibit the modes of declining nouns of this sort; *aa* and *bb*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

NOTE. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct; e. g. *עֲשָׂרִים*, *עֲשָׂרִים* instead of *עֲשָׂרִים*; so *שִׁבְעִים*, *שִׁבְעִים*; *שָׁלֹשׁ*, *שָׁלֹשׁ*; *דְּלִי* for *דְּלִי*. Forms like *שְׁקָמִים* for *שְׁקָמִים*; *חֲבָנִים* for *חֲבָנִים*, etc., sometimes occur.

NOTE. In the plur. construct, Daghest forte *euphonic* is not unfrequent; as *חֲלָקִים* for *חֲלָקִים*, *עֲשָׂבִים* for *עֲשָׂבִים*, § 77. Some other singularities of particular words are noticed in the lexicons.]

[§ 370. *Segholates with a paragodic הֶ*. This is appended, like the light suffixes, to the original form of the word; e. g. *אֶרֶץ*, *אֶרֶץ*; *אֶרֶץ*, *אֶרֶץ*; *אֶרֶץ*, *אֶרֶץ*; etc., the tone uniformly remaining on the penult.]

Seventh declension.

§ 371. This comprises nouns with *Tseri* pure in the ultimate, (in a few cases with Hholem pure), which are either monosyllabic, or have the preceding vowels immutable.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the Hholem also) generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the Paradigm.* (1) This declension includes most of the active participles in their masc. forms, which are declined like *b*, *c*. The Part. of verbs *ב* Gutt., are declined like *d*. (2) The

forms like *d*, *e*, with Pattahh final (instead of Tseri) in the const. state, are not confined to nouns ל Guttural, but appear in several other nouns; e. g. מִסְפָּר, const. מִסְפָּר. It is peculiar here, that a number of nouns which take a final Pattahh in regimen, throw away the preceding Pattahh in such a case, and take a Hhireq; e. g. מִפְּתַח, מִפְּתַח; מִרְבֵּץ, etc. Probably this is in order to avoid two Pattahhs in mixed syllables and in immediate succession, neither of which is furtive. (4) The example *e* presents Seghol before the consonant-suffix כֶּם, etc.; as in some few cases is the usage. (5) The final Tseri in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in *monosyllabic* words; as in the examples *a* and *g*. Comp. § 358. 4.

(6) Some nouns, as בַּר, זֶן, מֵת (obs. root), lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, זָנִים, מְתִים.

(7) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. אֶשְׁכַּח, plur. אֶשְׁכַּחוּ; קָדְקֹד, suff. קָדְקֹדִי. Peculiar is plur. בְּמוֹת, plur. *pluralium* בְּמֹתֵי.]

Eighth declension.

§ 374. This includes all nouns, *which insert Daghesh forte in the final letter of the ground-forms when they receive an accession.*

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the Daghesh forte of the final letter to appear; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 132 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָץ; as חֹק, עֹץ, דָּל, חֵן, etc.; and also the participles of these verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped, or assimilated to the final one; as לֵב for לֵבֵב; Inf. הָחַח for הָחִיחַ, etc. (c) Some words which are primitive, or are derived from a Pilel form of verbs; as גָּמַל, גָּמָל, etc.

[§ 376. *Notes on the Paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as **חַ**, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. **חַד**, **חַדִּי**, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh, as **בֶּן**, **בְּנוֹ**; **צַר** with suffix pronoun makes **צָרִי**, but with **הָ** parag. **צָרָה**. In like manner Seghol final goes into Hhireq short; as **פָּרָמֵל**, **פָּרָמֵלִי**. (4) In *e, f*, the short vowels may be either *u* or *o*, § 128 *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former, with a pure penult vowel, the latter with an impure one. (6) Nouns of the form in *i*, make the const. in **יָ**, except in the phrase **חַיִּי יְהוֹנָה**. Nouns in **יָ** double the Yodh when accession is made; as **יְהוֹנָה**, **יְהוֹנָהִי**.

NOTE 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Daghesth excluded is as usual; see § 112. This brings the words in question within other declensions; e. g. **שׂוּר**, const. **שׂוּר** with light suff. **שׂוּרִי** (for **שׂוּרִי** § 112), plur. **שׂוּרִים**, const. **שׂוּרִי** etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c, d*, and the plur. to Dec. 1. But nouns like **זָח**, const. **זָח**, with suff. **זָחִי** plur. **זָחִים** (for **זָחִים** § 112), belong to Dec. I., inasmuch as the vowel throughout is immutable.

NOTE 2. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. **אָח**, **אָחִי**, etc.; for which, see the lexicons.

General Remark. Nouns of various declensions as to the vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles adopted respectively in other declensions.

Ninth declension.

§ 377. This comprises all those words ending in **הָ** which are derived from verbs **לָה**.

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc., the ending **הָ** is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the Paradigm.* (1) It is only the final ending **הָ** which characterises this declension. The penult vowel may be immutable, as in *a*; or mutable, as in *b*. It is treated according to the

general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a, b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

Tenth declension.

§ 380. This includes *all nouns with the feminine ending* תִּתְ, *when the preceding vowels are immutable.*

§ 381. *Changes.* In the const. state תִּתְ becomes תִּתְ; before suffixes it becomes תִּתְ or תִּתְ. The plural is usually תִּתְ.

[§ 382. *Notes on the Paradigm.* (1) In regard to the fem. ending תִּתְ in the abs. state; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

Eleventh Declension.

§ 383. This comprehends *all nouns with the fem. ending* תִּתְ *and a mutable Qamets or Tseri in the penult syllable.*

§ 384. *Changes.* These are the same as in Dec X.; except that here the vowel of the penult, being mutable, falls away in the const. state and before suffixes.

[§ 385. *Notes on the Paradigm.* (1) The cases *a, b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c, d, e*, after the penult vowel falls away, there would remain two Sheyas at the beginning of a syllable; which being impossible, a

new vowel arises, agreeably to § 137, § 138. (3) Many nouns of Dec. XI. as to the *absolute* state, out of this state conform altogether to Dec. XIII; so that only the *abs. state* belongs to Dec. XI., and all the rest to Dec. XIII. Such are *f, g*; and such are many words which are noted in the lexicons.]

[§ 386. REMARKS. (1) Many fem. nouns apparently belong here, but in reality to Dec. X., because the *penult* vowel is immutable; e. g. מִלְחָמָה, מִלְחָמָה, מִלְחָמָה, מִלְחָמָה, etc.; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI.; e. g. רִפְּחָה const. רִפְּחָה, with suff. רִפְּחָה Dec. X.; so נִבְּלָה, with suff. נִבְּלָה Dec. X., but commonly the const. is as נִבְּלָה, with suff. נִבְּלָה, etc., of Dec. XI. The lexicons should designate such.]

Twelfth declension.

§ 387. This includes *all those fem. nouns in הַ־ which are derived from Segholates of Dec. VI.*

NOTE. The feminine ending is attached to the *original* masc. form of the Segholate, as מִלְחָמָה, original form מִלְחָמָה, fem. מִלְחָמָה; so that these nouns have the *appearance* of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the paradigm.* (1) The example *a* is a derivate of the *A* class of Segholates; *b, c*, of the *E* class; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

REMARK. There is a number of nouns which in appearance belong to this declension, e. g. מִלְחָמָה, מִלְחָמָה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מִלְחָמוֹת, not מִלְחָמוֹת, etc., as it would be in Dec. XII.]

Thirteenth declension.

§ 390. This includes all fem. Segholates in תַּ־ and תַּ־; i. e. *all those which have a tone on the penult and a furtive vowel in the final syllable.*

NOTE. The furtive vowel here is Seghol or Pattahh; and as it is *facticious* it appears only in the *abs. and const. state*. The *original*

abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in הֶ and תֶ) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of the *compound* form, i. e. they are made up by joining the word עָשָׂר in the *masc.*, and עֶשְׂרֵה in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

NOTE. The words עָשָׂר and עֶשְׂרֵה are found only in the above connections, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *-teen* for *ten* in the English *thirteen, fourteen*, etc.

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20 is the plural of the form for 10. All these are of common gender, and have no construct state.

NOTE. When intermediate units are to be expressed, they may either precede or follow the tens; as $\text{שִׁבְעִים וְשֵׁבַע}$ = 77.

(d) *Hundreds* are expressed by the plural of the word מֵאוֹת preceded by the nine units; *thousands*, by the plural of אֲלָפִים with the same units; *ten thousands* in a similar manner by the forms of רִבּוֹבִים or רִבּוֹאִים ; see in the Par. under D. E.

NOTE. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as $\text{שְׁנַיִם וְשָׁנִים וְשִׁבְעִים וְשָׁנִים}$ = 162 *years*, Gen. 5:18; or $\text{שְׁנַיִם וְשָׁנִים וְשִׁבְעִים וְשָׁנִים}$ = 372, Ezra 2:4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with additional smaller numbers, the former are placed first; as $\text{שְׁמֹנֶת אֲלָפִים וְחֲמִשָּׁה מֵאוֹת וְשָׁנִים}$ = 8580. Num. 4:48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals*.

The ordinals are derived from the cardinals by annexing to them the termination ־י . Most of them likewise insert ־ before the final letter of the ground-form.

NOTE. The ordinals sometimes have a *fem.* form in ־ית , and

sometimes in יָדָה. In this shape they are commonly employed to denote a numeral part; as עֲשִׂירִית, *the tenth part*.]

[§ 397. *Notes on the paradigm.* (1) The class *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. אֶחָדָה is for אֶחָדָה; see § 107. 2. The form שְׁנַיִם is dual, as if from שֵׁן; the fem. שְׁתַּיִם (for שְׁנַיִתָּה) is also dual, as from an obsolete root שָׁנָה. The Daghesh in שְׁתַּיִם is regarded as Daghesh lene, or rather as a Daghesh compensative for the נ which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתָהּ *sevenfold*, Gen. 4 : 15, 24, etc.; אַרְבָּעָתָהּ *fourfold*, 2 Sam. 12 : 6. (3) The plurals of some of these forms likewise appear; as אֲחָדִים, Gen. 27 : 44; עֶשְׂרֹת *tens*, Ex. 18 : 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ, *both of us*; שְׁלֹשָׁתֵכֶם, *ye three*, quasi *trias vestrum*.

(5) The class *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for eleven and twelve have *two* forms; and שְׁנַיִם and שְׁתַּיִם coincide with the Aramaean dual. The form עֶשְׂרֵי עָשָׂר, *eighteen*, occurs once, Judg. 20 : 25.]

[§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denotes *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed for further designation. To express thousands and higher numbers they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as ח'כ"ט=429; ד'קצ"ח=4898; א'תל"ז=1837.

NOTE. *Fifteen* is denoted by ט"ו=9+6=15; never by י"ה, because this last is a contraction for the word יָהֳיָה.]

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine, in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

NOTE. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or before a noun expressed or understood; as *יִשְׁרָיִל* the upright of heart, Ps. 7: 11.

PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivatives some have an ending appropriated solely to the form of particles, as *אֱמֶנֶם* truly, from *אֱמֶן* truth; while most retain the form of verbs, nouns, or pronouns.

NOTE 1. Compound words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; for all the prepositions, etc., which consist of only one letter, are doubtless apocopated words; as *לְ* for *לָלַךְ*, *בְּ* for *בָּבֵן*, etc.

NOTE 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In *בְּ*; as *אֱמֶנֶם* truly, from *אֱמֶן* truth. (b) In *בְּ*; as *פְּתָאֵם* suddenly, from *פָּתַע* the wink of an eye. (c) In *בְּ*; as *שְׁנִיָּה*, a second time. (d) In *בְּ*; as *אֲזַי*, from *אָז* then.]

[§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as *לְפָנִים* before, *מִבֵּית* within, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. *בְּיָדָה* securely, plur. *בְּיָדָיִם* uprightly. Some of these forms are no longer used as nouns; e. g. *אֵין* not. (c) Of adjectives; as masc. *בְּ* well, fem. *מְהֵרָה* quickly, plur. *נֹרְאָה* fearfully; in the const.

state, רַבָּה *much*. These are used in a neuter sense, like *multum*, πολλὰ, etc. (d) Of the Inf. absolute, especially in Hiphil; as עֵיד *again*, literally *redeundo*, הִרְבָּה *much*, lit. *multiplicando*, הַשְׁעֵם *early*. Sometimes with a preposition; as לְרֹב *abundantly*. (e) Of pronouns; as הֵּן *here*, הֵּן *how*, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as עַל-כֵּן *wherefore*, כַּד-אֵיךְ *how long?* (b) Of two adverbs; as אֵיפֶה *where*, from אֵי and פֶּה, etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; e. g. עוֹדֵנִי *I [am] yet*, עוֹדֵנָה *he [is] yet*; אֵינֶנִּי *he [is] not*; אֵיךְ *where [is] he?* Gen. 3: 9, אֵיךְ (for אֵיךְ) *where [art] thou?* The suffixes are usually those which have an epenthetic Nun, and which belong to the Fut. tense.]

PREPOSITIONS.

[§ 406. Four prepositions, אֵל, מִן, לְ, בֵּין, consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to מִן (which comes from מָנָה), and probable as to the others; see the articles in the lexicon. For the various vowel pointing of these prepositions, see § 152, b.]

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as עַל-כֵּן *causd*, *on account of*, לְפָנֶיךָ *before*, תַּחְתָּה *under*, etc. (b) Of nouns plural in the const. or suff. state; as אֵלַי, *to, for*, אֵלַי poetic; מִן, *from*, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as תַּחְתָּה, תַּחְתָּי, but also with sing. suff. תַּחְתָּה; so אֵלָיו, *to him*, etc. In like manner עַל *upon*, plur. const. עַלָּי poetic, with suff. עַלָּי, *upon*, plur. const. עַלָּי poetic. (c) Of nouns in the const. state with prefix-prepositions; as בְּיָד *by*, לְפָנֶיךָ *before*, etc. (d) Of adverbs with prefix-prepositions; as בְּצֵד, *without*, מֵאָז *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as לְכָרִיב *around*, מֵעַל *above*, חוּץ מִן *without*, etc. (f) Of a double preposition; as מִמֶּנִּי *from* *with*, מִבֵּין *between*, תַּחְתָּה *under*; like the French *d'aupres*, *de chez*. (g) Of a paragogic letter or suffix, viz. הָ *towards, to*; as קִדְמָה *towards Sodom*, אֶרֶץ *to the ground*, etc. So also הָ and הָ,

in a few cases; as סִינֵה to *Syene*, Ezek. 29: 10; נֹבָה to *Nob*, 1 Sam. 21: 2.

NOTE. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like מִתְּחִלָּה, מִתְּחִלָּה, מִתְּחִלָּה, etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

| א | ל | ב (בְּמוֹ) | מִן |
|-----------------|---------------|--------------------|-----------------------|
| בִּי | לִי | בְּמוֹנִי | מִמֶּנִּי } מִמֶּנִּי |
| בְּךָ (בְּךָ) | לְךָ (לְךָ) | בְּמוֹךָ | מִמֶּךָ (מִמֶּךָ) |
| בָּהֶם | לָהֶם | ... | מִמֶּנֶּם |
| בּוֹ | לוֹ | בְּמוֹהוּ | מִמֶּהוּ } מִמֶּהוּ |
| בָּהּ | לָהּ | בְּמוֹהָ | מִמֶּהָ |
| בָּנוּ | לָנוּ | בְּמוֹנוּ | מִמֶּנוּ |
| בָּכֶם | לָכֶם | בָּכֶם (בְּמוֹכֶם) | מִמֶּכֶם |
| בָּכֶן | לָכֶן | ... | מִמֶּכֶן |
| בָּם | לָהֶם, לָמוֹ | בְּמוֹהֶם בָּהֶם | מִמֶּהֶם (מִמֶּהֶם) |
| בָּהֶן (בָּהֶן) | לָהֶן (לָהֶן) | ... | מִמֶּהֶן |

| אֶת of the Acc. | | אֶת with. | |
|-----------------|--------------------|-------------------|----------|
| אֶתִּי, אֶתְּךָ | אֶתְּכֶם, אֶתְּהֶן | אֶתִּי | אֶתְּכֶם |
| (אֶתְּךָ) | אֶתְּהֶן | אֶתְּךָ (אֶתְּךָ) | ... |
| אֶתְּךָ | אֶתְּהֶם, אֶתְּהֶן | אֶתְּךָ | ... |
| אֶתְּךָ | אֶתְּהֶם, אֶתְּהֶן | אֶתְּךָ | ... |
| אֶתְּךָ | אֶתְּהֶן, אֶתְּהֶן | אֶתְּךָ | ... |

Notes on the paradigm. (1) The suff. ה sometimes takes the parag. ה; e.g. בְּךָ=בְּךָ, לְךָ=לְךָ, etc. (2) Before suff. pronouns ב requires the parag. מִן as a union-syllable; as in the table. (3) מִן becomes מִמֶּן (=מִמֶּן, i. e. מִן doubled) before most of the pronouns; not before all, e.g. מִמֶּכֶם=מִמֶּכֶם etc. (4) אֶת the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, usually assumes the form אֶת, or (as it is often written *plené*) אֶת.

(5) אֶת (*with*) appears to be derived from אֶת, which is a derivate of אֶת to *approach*; see Ges. Lex. It is imitated throughout, in its Daghes and its mode of taking suffixes, by עִמִּי *with*; as עִמִּי, etc.

Through negligence perhaps of transcribers, it appears, in the books of Josh., Kings, Jer., and Ezek., in the same form as אִתּוֹ of the Acc., when this is written defectively and joined with pronouns; e. g. אִתְּךָ, אִתָּהּ, אִתָּם, etc.

NOTE. The parag. forms, הֵנָּה, הִנֵּה, take prepositions without change; as בְּהֵנָּה, בְּהִנֵּה, מִהֵנָּה, etc.]

CONJUNCTIONS.

[§ 409. Of *primitive* conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אֲשֶׁר (שׁ), *because, that*, like *ὅτι, quod*, etc. (b) Of pronouns preceded by prepositions; as בְּעַד־אֲשֶׁר *because*, עַד־אֲשֶׁר *until*, etc. (c) Of a double conjunction; as כִּי גַם *although*; כִּי אֲמָן *but, unless*.]

INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as הִבֵּה *age!* plur. הִבּוּ, from הִבַּה *hush, be still*, plur. הִסּוּ in Piel, from הִסָּה; רָאָה *idol, ecce!* (b) Of nouns; as אֲשֶׁרִי *O the blessedness of!* הֲלֵיָהּ *far be it from, God forbid!* רַב *enough, hold!*

NOTE. The interjection הִנֵּה takes after it *verbal* suffixes in the Nom. case; as הִנֵּה־נִי, הִנֵּה־נָּךְ *ecce ego!* הִנֵּה־נָּךְ *ecce tu!* etc.]

PART IV.

SYNTAX.

IN the syntax the *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

ARTICLE.

I. The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is often employed in our present Heb. Scriptures; see §412. Note 1.

Insertion of the Article.

§ 411. In general the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. מֶלֶךְ הַמֶּלֶךְ *the king*; Gen. 2: 7, אָדָם הָאָדָם *the man* before mentioned; שֶׁשֶׁן הַשֶּׁשֶּׁן *the sun*; אֶרֶץ הָאֶרֶץ *the earth*, etc.

NOTE. In *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'the city מֶלֶךְ הַמֶּלֶךְ *of the great king*;' Ps. 72: 1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article; and thus it renders definite the whole expression.

E. g. מְלָכֵי הָאֶרֶץ *the kings of the land*; אֲנָשֵׁי הַמִּלְחָמָה *the men of war*, i. e. the warriors.

NOTE. The article after כָּל, *all, the totality*, deserves special notice. When it stands before the noun following כָּל, it there designates a totality embracing the whole; e. g. כָּל-הָאֶרֶץ *all the land*, כָּל-הָאָדָם *all*

men. But when the article is omitted before such noun, the כל means *every, any, every or any kind of*; e. g. כָּל-אֶבֶן, *every kind of stone*, 1 Chron. 29 : 2; כָּל-דָּבָר, *any thing*, Judg. 19 : 19; בְּכָל-יּוֹם *at every time, always*.

(b) Before a generic noun or noun of multitude.

E. g. הָרָשָׁע the *wicked*, הַצְדִּיק the *righteous*, הַכְּנַעֲנִי the *Canaanite*, הָרָשָׁעִים the *wicked*, Ps. 1 : 4. And this principle extends to inanimate, as well as to animate things; e. g. Gen. 13 : 2, 'Abraham was rich in *the cattle, the silver, and the gold*,' בְּמִקְנֵהוּ בַּכֶּסֶף וּבַזָּהָב. These were well known and definite objects.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. הַנָּהָר the *river*, i. e. the Euphrates; הַמִּדְבָּר the *desert*, i. e. the Arabian desert; הָרִשָּׁע the *adversary*, i. e. Satan, ὁ διάβολος.

(d) Often before the Vocative.

E. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!* Frequently omitted in poetry.

(e) Not unfrequently is the article used before proper names of rivers, mountains, and towns, when the names are used with special reference to their appellative meaning.

E. g. הַיַּאֲר the *Nile*, properly *the stream*; הַלְבָּנוֹן the *Lebanon*, prop. *the white [mountain]*. But such a use of the article is not very frequent in prose; still less so in poetry.

(f) Before participles used in the sense of verbs, and before verbs also, the article is employed in the sense of a pronoun relative; see under I. above.

E. g. הַמּוֹצִיא, *who brought [thee] out*, וְהַפֹּדֶה *and who redeemed thee*, Deut. 13 : 6. So in Deut. 13 : 11. 8 : 14—16. 20 : 1, et al. saepe. So also Jos. 10 : 24, 'the warriors *who went with him*,' הַהֹלְכִים אִתּוֹ; Judg. 13 : 8, 'the child *which is born*,' הַיּוֹלֵד, etc.

NOTE 1. The article (as noted in I. above) is sometimes used also as a pronoun demonstrative; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַיָּעַץ *this time*.

NOTE 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a or an*); e. g. 1 Sam. 17 : 34, הַלְיֹאֲרִי *a lion*; Num. 11 : 27, הַיַּעַר *a*

youth ; Ex. 2 : 15, *וְהַבְיָאָהּ* *a well*, etc. So in Is. 7 : 14, *וְהָיָה לָנוּ* may, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked however, that we can hardly believe the Hebrew article to have been employed in cases where to the mind of the writer the object was wholly *indefinite* ; e. g. Gen. 19 : 11, ' he smote them *בְּסִגְרִים* (for *בְּהִסְגִּירִים*) *with blindness* ;' not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness ; just as we say, *the pestilence*, *the plague*, etc.

In particular we may note, that the Hebrews employed the article where we do not,

(a) *In comparisons* ; e. g. Is. 1 : 18, ' Although your sins are as *the* scarlet (*כְּצִנְחִים* = *כְּצִנְחִים*), they shall be white as *the* snow ; if they are red like *the* crimson, they shall become as *the* wool.' Ps. 49 : 21. Is. 24 : 18. 34 : 4, ' they [the heavens] shall be rolled up as *the* book ;' al. saepe.

(b) *In abstract nouns of a generic nature* ; e. g. Is. 29 : 21, ' they bring down the righteous by *the* falsehood,' *בְּהוֹרֵר* ; Is. 60 : 2, ' behold *the* darkness (*הַחֹשֶׁךְ*) shall cover the people.' See also Gen. 19 : 11, as above.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted ; as Job 1 : 1, ' there was *אִישׁ* *a man*.'

NOTE 3. The indefinite article *a* or *an*, is sometimes expressed by *אֶחָד* *one* ; as 1 Sam. 1 : 1, ' there was *אֶחָד* *a man*,' etc. 1 Sam. 16 : 18. 25 : 14. Job 2 : 10. Ex. 29 : 3. 1 K. 19 : 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21 : 19, *συνῆ μῆλον*, *a fig-tree* ; Mark 14 : 51, *εἷς τις νεανίσκος*, *a certain young man*, etc.

Omission of the article.

§ 413. It is omitted, in general, when the object is indefinite, general or common, not well known, nor before mentioned. In particular,

(1) Proper names, especially those of persons, countries, and nations, frequently omit it.

There are so many exceptions to the omission, that it can by no means be regarded as a general principle of the language. Thus *פְּרָת* *the Euphrates* always omits the article, but *יַרְדֵּן* *the Jordan* almost

always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc., are always without it; but הַלְבָנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc., usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive; for the Gen. of itself makes the preceding noun definite.

E. g. דְּבַר יְהוָה *the word of Jehovah*, instead of הַדְּבַר יְהוָה. But there are some exceptions here, which shew that the usage is variable. Thus, (a) When the *following* Gen. is a proper name which excludes the article, the *first* noun may take it; as Gen. 31: 13, הָאֵל בֵּית-אֵל, *the God of Bethel*; Gen. 24: 67, הָאֹהֶל שָׂרָה, *to the tent of Sarah*. (b) So where two Genitives come together; as Ezek. 45: 16, כָּל הָעָם, *all the people of the land*. (c) In some other cases also, it is used before the first noun without any such reasons; e. g. הַכֹּחָזֶת שֵׁשׁ, *the coat of fine linen*, Ex. 28: 39; הַמִּזְבֵּחַ הַבְּרָזָה *the altar of brass*, 2 K. 16: 14. Jer. 32: 12 (comp. v. 11). Ps. 123: 4. In most cases of such a nature, the Genitive relation that follows is designated by הַ, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, בְּתוֹךְ הָאֹהֶל, *in the midst of my tent*, Mic. 2: 12. Lev. 27: 23.

(4) Before the predicate of a sentence it is more usually omitted; but still, it is often inserted when *definiteness* is required.

E. g. 'Yet is the day גָּדוֹל, *much*,' i. e. much remains, Gen. 29: 7. So in Is. 5: 20. et al. saepe. On the other hand, if definiteness or emphasis is demanded in the predicate, it can take the article; e. g. Ex. 9: 27, 'Jehovah is *just* (הַצַּדִּיק) *the just one*), and I and my people are הָרָשָׁעִים, *the wicked*.' Num. 3: 24. Gen. 45: 12, al.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a *proper* name makes the noun *definite*; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*. The reader will see, moreover, that there are scarcely any cases in which the omission of the article is uniformly a matter of necessity.

Article before adjectives.

§ 414. (1) In general where a noun has the article, the

adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. 10: 12, הַגְּדוֹלָה הַיָּמִינִית *the great city*; Num. 11: 34, הַמִּקְוֶה הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as Gen. 29: 2, הַאֲבֶן הַגְּדוֹלָה, *the great stone*; 2 Sam. 6: 3, הַמִּגְלָה הַחֲדָשָׁה, *the new wagon*.

(2) The article is usually *omitted* before adjectives, (a) When the noun to which the adjective belongs omits the article; e. g. הַכֶּבֶשׂ אֲלֹנִים, *a tame lamb*, etc.

NOTE. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, שְׁמֵךְ הַגְּדוֹל, *thy great name*; Deut. 11: 7, מַעֲשֵׂה הַגְּדוֹל הַזֶּה, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence, the article is usually *omitted*.

E. g. טוֹב הָאֱלֹהִים, *God is good*, בְּרוּךְ הַשֵּׁם יְהוָה, *the name of Jehovah be blessed*. Comp. § 413. 4.

N. B. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it; e. g. 1 Sam. 19: 22, בּוֹר הַגְּדוֹל, *the great cistern*; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article may be rendered as a pronoun; e. g. גִּבֹּר הַיָּדוּת, [like] 'a wall *which* is tottering.'

NOUNS.

Case absolute.

§ 415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.

§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real object of the sentence which follows, a Vav copulative succeeds it; as Job 36 : 26, מִסְפָּר שָׁנָיו וְלֹא חֲקָר, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes used where the sense requires an oblique case; and then the oblique case is most commonly made by a pronoun, e. g. Ps. 18 : 31, הָיָאֵל הַתָּמִיד דְּרָכּוֹ, 'as to God, perfect is the way of him,' i. e. the way of God is perfect, where as to the sense the Gen. of הָיָאֵל is required. This oblique case may be the Accusative, Ps. 74 : 17, קָרַץ נְחֹרֶת אֶתָּה וְצִרְתָּם, 'as to summer and winter, thou hast made them.' So Jer. 6 : 19, הוֹרֵתִי נִימְאָסוּ בָּהּ, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the Engl. case absolute; as 1 Sam. 2 : 13, זֶבַח קָלִי-אִישׁ וְזָבַח, 'any man offering a sacrifice, the servant of the priest came,' etc. 1 Sam. 9 : 11. Gen. 4 : 15. Prov. 23 : 24.

NOTE. Pronouns are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) by the Acc.; as Gen. 47 : 21, אֶת-הָעָם, 'as to the people, he led them from one town to another.' So in Ezek. 10 : 22, מִרְאֵיהֶם וְאֹרְחָם, as to their appearance and themselves. (b) In effect, although not formally, by the Dat.; as Ps. 16 : 3, בְּתִרְוָתָם, 'as to the saints who are in the land, all my delight is in them.' See the same or at least the like sense to לְ before nouns, in Ezek. 10 : 13. Gen. 31 : 43. 1 Sam. 9 : 20. (c) By the Abl.; as Gen. 2 : 17, מִצֵּץ הַדֵּעָה טוֹב וָרָע, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc. Or this construction may be referred to the principle noticed in § 543.

CASES RELATIVE.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The case of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject, object*, etc.; or by its relation to some specific part of it, as *regimen* or *const. state*; or by prepositions connected with it, either expressed or understood.

Nominative case.

§ 419. This is generally known by its being the *subject* of a sentence.

Such a subject may be either one noun or several, either sing. or plural; and the nouns may be of the ground-form, or in the state of regimen which belongs to all cases, § 434.

NOTE. The natural order of position in a sentence is *subject, copula, predicate*, or *subject, verb, object*. Adverbial qualifications may precede or follow the verb; negatives stand before it.

But the Hebrews were not obliged to follow this order; and most usually the *subject* follows the verb. Still, whenever a Hebrew wished to render prominent any particular word in a sentence, he could place it first; e. g.

(a) *A verb*; as רָשָׁע . . . נָסוּ, lit. *there flee . . . the wicked*. So in Is. 13 : 22, et al. saepe. Specially does the verb take the leading place, when a second declaration is attached to a preceding one by וְ, or אֲשֶׁר; as Gen. 3 : 1, 'Now the serpent was more cunning than all the beasts יְהוָה עָשָׂה יְהוָה, *which Jehovah had made*.' Gen. 2 : 5, et al. saepe.

(b) *An Adjective*; which, when a predicate, always stands first; as טוֹב יְהוָה, *good, [is] Jehovah*.

(c) *The object*; as Is. 18 : 5, בֹּסֵר גִּמְלָה יִהְיֶה נֶצֶחַ, *a ripening grape becomes the flower*, i. e. the flower becomes, etc.

(d) *Adverbial qualifications*; as בְּרֵאשִׁיתָ, Gen. 1 : 1; אָז יִדְבָּר, *then said he*, Jos. 10 : 12. So Judg. 5 : 22, et al. saepe.

Genitive case.

§ 420. This is most commonly made by a noun or adjective preceding it in the const. state, § 322 seq. The noun itself which is in the Genitive undergoes no change of form.

NOTE. The Gen. is nearly always placed immediately *after* its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. 7 : 6, מַבּוּל מַיִם הָיָה, *a flood of waters was*, [Heb. a flood was of waters]; Hos. 14 : 3, כָּל-חַטֹּאתֶיךָ, *thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression]; Is. 40 : 12. Job 15 : 10. Is. 19 : 8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle לְ, *to, belonging to, of*; in a few cases by the particle מִן.

In many cases the expression of a Gen. is needed, where no noun preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of לְ. E. g.

(a) Where the preceding noun is omitted; as לְדָוִד, [a psalm] *of David*, (this is called לְ *auctoris*); so where בֶּן (son) is omitted, as יִתְרָעַם לְעִגְלָה, *Ithream, [the son] of Eglah*. But see, under the general Remark at the close.

(b) Where the first noun is an *indefinite* one, the second a *definite* one; as בֶּן יֵשׁוּעַ a *son of Jesse*, (בֶּן יֵשׁוּעַ would be, *the son of Jesse*). 2 Sam. 9: 3. 1 K. 2: 39. 2 Sam. 2: 8 לְשָׂאוֹל . . . שָׂר, *a leader of Saul's*. Is. 37: 13. Num. 1: 4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put לְ before the second Gen. case; e. g. חֵלְקָהּ דֶּשֶׁזָּה לְבוֹעַז, *a field-portion of Boaz* (in the const. state it would mean, *a portion of the field of Boaz*), Ruth 2: 3.

NOTE. In such cases, however, אֲשֶׁר is very often inserted before the לְ; e. g. Ruth 4: 3. Gen. 41: 43. Cant. 1: 1. Ezra 1: 5. Judg. 3: 28. 12: 5. 1 K. 15: 20. 22: 31, et saepe. See *General Remark* below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by לְ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. 4: 2, אֲלֹהֵ הַנְּשָׂרִים אֲשֶׁר לוֹ, *these are the princes which were his* (Solomon's); 1 Chron. 11: 10, הַגִּבּוֹרִים אֲשֶׁר לְדָוִד, *the heroes who were David's*. 1 Chron 11: 11. 27: 31. Ruth. 2: 21. 2 Sam. 14: 31. Gen. 24: 9. 47: 4, et alibi saepe.

NOTE. In nearly all cases of this nature, the article is expressed before the preceding noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by לְ; e. g. Jer. 22: 4, לְדָוִד עַל כִּסְאוֹ, *lit. of David on his throne*, i. e. on the throne of David.

(f) When an Adjective intervenes between the first and second noun; e. g. בֶּן אֲחִימֶלֶךְ, *a son of Ahimelek*; especially after a numeral, as Hag. 1 : 1, בְּשָׁנָה שְׁתַּיִת לְדָרְיָוֶשׁ, *in the second year of Darius*. Gen. 7 : 11. 1 K. 3 : 18.

(g) In designating time, after a numeral when יוֹם etc. is omitted; Deut. 1 : 3, בַּאֲחֶרֶת גְּחוּרָשׁ, *on the first [day] of the month*. Ezek. 1 : 2.

(h) In describing the materials of which a thing consists; e. g. Ezek. 1 : 11, כֵּלָיִם זָהָב, *vessels of gold*. Lev. 13 : 48.

(i) As to מִן, it denotes the Gen. of *origin* only; as הוֹכַחְתָּ מִמֶּנּוּ, *the reproof of you*, i. e. which proceeds from you, Job 6 : 25. But see, Prov. 26 : 7 for a more direct Genitive.

GENERAL REMARK. It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to be expressed, *without* the form of regimen. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing *possession* or *property*; e. g. ἐστὶ μοι, *est mihi, c'est à moi*. The later Hebrew, which frequently employs לְאִשְׁרָאֵל to express a Gen. relation, proffers the solution in question. Thus בֶּן אֲשֶׁר לְדָוִד is an elliptical expression for בֶּן אֲשֶׁר לְדָוִד; מְזַמְּרֵי אֲשֶׁר לְדָוִד is used instead of בֶּן אֲשֶׁר לְדָוִד; לְיִשְׂרָאֵל; הַצֹּפִים לְשָׂאוֹל, *the watchers which belonged to Saul*, is used for הַצֹּפִים אֲשֶׁר לְשָׂאוֹל, etc. The very frequent cases where אֲשֶׁר is actually employed in this way, point us of course to such an obvious solution.

As to the לְ *auctoris* (a above), however, Gesenius solves it by rendering לְ *by, through*, thus designating the efficient cause; which seems to be well supported by analogies. See his Lex. art. לְ; and see on לְ before the *causa efficiens*, Ges. on Is. 28 : 2.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. נָהָר פָּרָת, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10 : 15, אֲנָשֵׁי הַתִּיָּרִים, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. frequently follows such *adjectives* or *participles* as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. 4 : 4, רַגְלָיו נִבְהָה, *lame of feet*, i. e. in his feet; Ps. 24 :

4, נָקִי בַּיָּדַי, *pure of hands*, i. e. of pure hands; Prov. 6 : 32, חֲסֵר-יָבִן, *deficient of [in] understanding*. So in Latin, *integer vitæ scelerisque purus*, etc.

§ 424. *Various significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew.

NOTE. These are generally comprehended in the designations, *Gen. of the subject* and *Gen. of the object*. But these two designations do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus: viz. (1) *Genitive of the subject*; e. g. חֵמַת יְהוָה, *the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This use of the Gen. is frequent. (2) *Genitive of the object*; e. g. Prov. 1 : 7, יִרְאַת יְהוָה, *the fear of Jehovah*, i. e. the fear of which Jehovah is the object; Prov. 20 : 2, אִימַת מֶלֶךְ, *the terror of the king*, i. e. the terror of which the king is the object, (this may also be ranked under No. 5); זְכוֹרְךָ, *the memory of thee*, i. e. of which thou art the object. This class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc.; e. g. יַד יְהוָה, *the hand of Jehovah*, i. e. which belongs to him; נַפְשׁ דָּוִד, *the soul of David*; of wide extent. (4) *The Genitive of material*; e. g. כְּלֵי כֶסֶף, *vessels of silver*, i. e. made of silver, Ex. 11 : 2. (5) *The Genitive of cause (Genitivus auctoris)*; 1 Sam. 14 : 15, חֲרֹדַת אֱלֹהִים, *the terror of God*, i. e. which God inspired, or of which he is the author; Ezek. 12 : 19, חֲמַס הַיֹּשְׁבִים, *the injury of the inhabitants*, i. e. the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence*; e. g. Ezek. 35 : 5, עֲוֹן קֵץ, *the sin of the end*, i. e. the sin which is followed by consummation or destruction. (7) *The Gen. of special relation*;^{*} e. g. Is. 54 : 9, מַי נֹחַ, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah; 1 Sam. 16 : 26, חֲמֹר לֶחֶם, *the ass of bread*, i. e. the ass which carries bread. There is a great variety of shades in the meanings here. (8) *The Genitive of quality*; e. g. אֲמָרֵי אֱמֶת, *words of truth*, i. e. true words. This is a widely extended

* All Genitives express *relation*, and this name might therefore be given to all. But as more *specific* names are here assigned to other Genitives, I have used the words *special relation* to designate a *sui generis* connection which I can find no other words satisfactorily to express.

usage ; see § 445. Other divisions of meaning conveyed by the Gen. might be added ; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case ; and, indeed, no formal divisions can reach all the niceties of the examples which now and then occur. Almost every and any kind of relation of one thing to another, is, in fact, expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective is used as a noun of multitude, and the adjective then denotes and characterizes a part of this multitude.

E. g. Prov. 15: 20. 21: 20, בְּסִיל אָדָם, *the foolish of men*, i. e. foolish men ; 1 Sam. 17: 40, 'חֲלֹקֵי אֲבָנִים חֲמִישֶׁה, *smooth of stones*,' i. e. smooth stones ; Job 41: 7, אֲפִיקֵי מַגְנִים, *the strong of shields*, i. e. strong shields.

Dative case.

§ 426. This case is marked by לִ signifying *to* or *for*.

NOTE 1. In a few cases לִ seems to stand before a Nom. ; as 1 Chr. 3: 2, 'the third was אֶבְשָׁלוֹם, *Absalom*.' But see another solution of this in Ges. Lex. לִ, A. at the close of No. 4. Sometimes before the Acc. ; as Ezra 8: 16, 'I sent אֶלְיָאֶזֶר, *Eliezer*.' Lam. 4: 5. 1 Sam. 3: 30. Job 5: 2. Is. 8: 1. The latter usage is common in Syriac. See Ges. Lex. here, under לִ ut supra.

NOTE 2. The Dative case is very common after the verb הָיָה either implied or expressed, when it signifies *possession, belonging to* ; like *sum* put for *habeo* in Latin.

Accusative case.

§ 427. This is sometimes designated by אֶת, אֶת־ ; otherwise it is without any distinctive sign.

NOTE 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a *definite* idea is conveyed by the noun. But in *poetry*, the use of אֶת as above is not observed with any strictness.

NOTE 2. Sometimes אֶת is used, as it is commonly said, before the Nom. ; as 2 K. 6: 5, וַיִּפְּלוּ אֶת־הַבַּרְזֶל, *and the iron fell into the water*.' Especially before the Nom. of *passive* verbs ; as Gen. 17: 5, וַיִּשְׁמַךְ אֶת־שְׁמוֹ,

'thy name shall no more be called Abram.' Sometimes it stands before the Nom. of neuter verbs; as 2 Sam. 11: 25, אַתָּה־הַדָּבָר הַזֶּה, 'this matter, may it not displease thee;' Ezek. 35: 10, אַתָּה־שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אַתָּה in the Lex. All these and the like cases, however, may be solved by supposing the case *absolute* to be employed, and then to make the Nom. of the verb which follows by supplying the pronoun, as usual.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases it forms *adverbial* designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc.

NOTE 1. No. 1 needs no illustration. As to No. 2, we may note, (a) Place whither; as 2 Chr. 20: 36, לָלֶכֶת תָּרָשִׁישׁ, *to go to Tarshish*. (b) Place where; as Gen 18: 1, פֶּתַח־הָאֵהָל, *at the door of the tent*. (c) Time when and how long; as עָרַב, *in the evening*; בֹּקֶר, *in the morning*; and so Gen. 27: 44, יָמִים אֲחֻדִּים, *during certain days*. (d) Measure; as Gen. 7: 20, 'the waters rose fifteen אַמָּה cubits.' (e) The material, from which any thing is made; as Gen. 2: 7, 'God formed man עָפָר, *of dust from the earth*;' § 511. Note.

As to No. 3, there are, (f) Many cases like those where *κατά* is said to be *implied* in Greek; as 1 K. 16: 23, 'lame אַתָּה־רַגְלָיו *as to his feet*;' Ps. 3: 8, 'thou hast smitten all thine enemies גְּחִי, *as to [on] the cheek bone*.' (g) Also many cases where a noun is taken in an adverbial signification; as Deut. 23: 24, נָדְבָה, *voluntarily*; Ezek. 11: 19, גַּב אֶחָד, *unanimously*; Ex. 24: 3, קוֹל אֶחָד, *unanimously*, etc.

NOTE 2. If the student will but note the extent of these usages of the Acc., he will easily solve cases where the prepositions seem to be needed; e. g. בְּדִבְרָם, *as in their pastures*, Is. 5: 17, Acc. designating *place where*. So as to *time*; בְּיוֹם *as on the day*, בְּיָמֵי *as in the days of*, בְּחֳדָשֵׁי *as in the months of*. So בְּפִרְצוֹ רָחֵב *as in the wide wall-breath (place)*, Job 30: 14; בְּעֻקְסָם *as in chains*, Prov. 7: 22. Is. 29: 7. Job 38: 14.

N. B. It will be very convenient to name these various cases, the *Acc. of place*; *of time*; *of quantity*; *of material*; *of manner*. The student has only to recollect that all these are designated by the Acc.; and this, without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles,

or verbals with an active signification, and is governed by them.

E. g. 2 K. 4: 1, יָרֵא אֶחָד־יְהוָה, *fearing Jehovah*; Is. 11: 9, יְדָעָה אֶחָד־יְהוָה, *the knowledge of Jehovah*, lit. *τὸ cognoscere Jehovah*, as יְדָעָה is the fem. form of the Infinitive.

Vocative and Ablative.

§ 429. The Vocative sometimes has the article to designate it; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes מִן *from, out of*; בְּ *in, by*; עִם *with*, etc. In many cases, the preposition is merely implied.

NOTE. It is probable that the Hebrews regarded the nouns following מִן, בְּ, עִם, etc., as being in the Genitive, because, in their *origin*, nearly all the prepositions of this nature were *nouns*.

CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits of any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state; see § 333, seq.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before אִשֶּׁר. (e) Before וְ copulative.

(a) Before nouns governed by prepositions; e. g. (1) Nouns with בְּ; Is. 9: 2, שִׂמְחַת בְּקִצִּיר, *the joy in [of] harvest*; Is. 5: 11, מְשִׁבִּימֵי בַבֶּקֶר, *who rise early in the morning*. (2) With לְ; as Is. 56: 10, אֲהַבֵּי לְנוֹם, *lovers of slumber*. (3) With אֶל; as Is. 14: 20, יוֹרְדֵי,

אֶל-אֲבִי-בוֹר , *going down to the stones of the pit.* (4) With אֶחָד ; as Jer. 23: 22, *the Levites אֶחָד אֶחָד , who served me.* (5) With מִן ; as Jer. 23: 23, *אֱלֹהֵי מִקְרֹב , a God near at hand.* (6) With עַל ; as Judg. 5: 10, *הֹלֵכֵי עַל-דֶּרֶךְ , who go on the way.*

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns ; as 1 Sam. 25: 15, *כָּל-יְמֵי הַהֹלֵכִינוּ אִתָּם , all the days of our walking with them*, where יְמֵי is in the const. state before the verb that follows. Job 18: 21, *מָקוֹם לֹא יָדַע אֵל , the place of him who knows not God.* Is. 29: 1, *קִרְיַת דָּוִד , the city of David's dwelling.* The like in Lev. 14: 46. Is. 30: 29. Hos. 1: 2 ; also in Ex. 6: 28. Lev. 7: 35. Num. 3: 1. Zech. 8: 9. Jer. 31: 2. 48: 36. Lam. 1: 14. Ps. 81: 6. Jer. 50: 31.

(c) Before adjectives ; as 2 K. 12: 10, *אֶחָד , one coffer* (comp. § 440. a) ; Is. 17: 10, *נְטָעֵי נְעִמִים , pleasant plants* ; see § 445. § 440.

(d) Before אֲשֶׁר ; as Lev. 4: 24, *מָקוֹם אֲשֶׁר , the place which.* Gen. 40: 3. See also 1 Sam. 3: 13.

(e) Before וְ copulative ; as Is. 33: 6, *חֵכְמָה וְדַעַת , wisdom and knowledge.* So also Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature as to shew that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 K. 9: 17, 'I see שְׂפָתָה , a multitude,' i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not לַחַיִּית , to the beasts,' i. e. to the beasts of the forest (הַיַּעַר) or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in חֵ- ; see § 319. Note 1. No. 3. So in Ps. 16: 3, אֲדִירִי is probably for אֲדִירִי הָאָדָם , which may easily be supplied from the preceding part of the verse.

NOTE. *Vice versâ*, the absolute state is sometimes employed where the construct might be used, and where we should naturally expect it. E. g. in Is. 28: 1, שְׂמָנִים is absolute although followed by a Genitive ; and so in Is. 10: 12, לֵבָב abs. form with a Gen. after it ; also חַיִּיל in 1 Chron. 9: 13, and perhaps מְשׁוּשׁ in Is. 32: 13. In such cases the absolute noun indicates only a *subordinate* idea, and may usually be rendered as an adjective.

§ 434. *Const. state or regimen* has reference solely to the relation of the two nouns, etc., connected together in this

state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns ; e. g. (a) In the Nom. ; as 1 K. 12: 22, דְּבַר הָאֱלֹהִים, '*the word of God* came to Shemaiah.' (b) In the Gen. ; as Job 12: 24, לֵב רָאשֵׁי עַם-הָאָרֶץ, '*the heart of the princes of the people of the land* ; where רָאשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם ; while עַם is in the Gen. with regard to רָאשֵׁי, and in the const. as it respects הָאָרֶץ. (c) In the Dat. ; as Job 3: 20, לְמַרְי נָפַשׁ, '*to those who are grieved in spirit*, where the former word is in the const. state and Dative. (d) In the Acc. ; as 1 Sam. 9: 27, 'that I may shew thee אֶת-דְּבַר אֱלֹהִים, '*the word of God*,' where דְּבַר is in the const. state Accusative. (e) In the Voc. ; as 2 K. 1: 13, אִישׁ הָאֱלֹהִים, '*O man of God*. (f) In the Abl. ; as Ps. 17: 4, בְּדִבַּר שְׁפָתֶיךָ, '*by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֲמָרִים אֱמֹנָה, *words [which are] truth*, i. e. words of truth ; Zech. 1: 13, דְּבָרִים נְחֻמִּים, *words [which are] consolations*, i. e. words of consolation ; Ex. 24: 5, זִבְחִים שְׁלָמִים, *offerings [which are] peace offerings*.

NOTE. Of two nouns thus placed, one is frequently used as an adjective ; as in the examples above we may render *true words*, *consolatory words*, etc. See § 440 seq.

§ 435 a. Nouns are apparently but not really in apposition, which designate *weight, measures, time, etc.*

E. g. 2 K. 7: 1, סֵאֶה טָהוֹר, *a seah [of] fine meal* ; 2 K. 5: 23, כְּבָרִים בָּרֶשֶׁת, *two talents [of] silver* ; Gen. 41: 1, שְׁנָתַיִם יָמִים, *two years [of] time* ; 1 K. 7: 42, שְׁנֵי טוּרִים רְמָנִים, *two rows [of] pomegranates* ; Ezek. 22: 18, סָגִים כֶּסֶף, *dross [of] silver*. Comp. § 463.

N. B. In these instances the second nouns are all in the Acc. of measure, material, time, manner, etc. ; comp. § 428. N. B.

NOTE. Some examples occur of apparent apposition, in which the latter noun is probably to be considered as in the Gen., by reason of a

word implied; e. g. אֱלֹהֵי צָבָאוֹת [אֱלֹהֵי] *Jehovah* [God of] *hosts*. So probably Is. 30: 20, מַיִם [מִי] לַחַץ, *water* [water of] *trouble*; הַמָּדָה אֶסֹּף [הַגִּמְלוֹת], *the glow* [the glow of] *his anger*. So Judg. 5: 13, אֲדִירֵיהֶם, *the nobles* [of] *the people*, where אֲדִירֵי is mentally repeated before עַם.

Gender of Nouns and Adjectives.

§ 436. The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, 'I have asked אֶחָד, *one thing*;' Ps. 12: 4, גְּדִלּוֹת, *great things*; Gen. 42: 30, קָשׁוֹת, *hard things*, etc. Things without life, and abstract nouns, usually take the fem. form. But to the first of these there are many exceptions. Less often is the masculine employed; as Prov. 8: 6, נְגִידִים, *noble things*.

NOTE 1. The fem. is sometimes used also in a *collective* sense for objects which are properly masculine; as Mic. 1: 11, 12, יוֹשְׁבֹת, *inhabitantess*, i. e. inhabitants; Mic. 7: 8, 10, אֹיְבֹת, *enemies*. So עֵץ *a tree*, עֲצֵה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

NOTE 2. In like manner the fem. designating office or rank, is sometimes employed to designate the person who holds such office or rank; e. g. פָּאֶשָׁה *Pasha* or *governor*, קְהֵלָה *preacher, concionator*.

Number of Nouns.

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. צֹאן *small cattle*, זָהָב *gold*, הַכְּנַעֲנִי *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify, *Lord, God*, etc., in the plur. form, but with the sense of the singular. This is called *pluralis excellentiae*.

Examples. (a) אֲדֹנָי *lord*, is so used in all the forms of the plural, except אֲדֹנָי *my masters*. The form אֱלֹהֵי (with Qamets) is always used in the sense of the singular, for *God*. (b) אֱלֹהִים *God*, in all the forms

of the plural. (c) *בַּעַל* *lord*, in all its forms. (d) *קֹדֶשִׁים*, *the most Holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3. Josh. 24: 19. (e) *עֲדֵי* *the Almighty*, is probably of the plural form, § 325. b. (f) *הַתְּרַפִּים* *household god*, as sing. 1 Sam. 19: 13, 16. (g) Occasionally a few other words are used in the like way; as Job 35: 10, 'God, *עֲשֵׂי*, *my Maker*;' Ecc. 12: 1, *בֹּרְאֵיךָ*, *thy Creator*. See also Is. 22: 11. 42: 5. Ps. 149: 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6: 3, 'the sand *יָמִים*, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. 12: 7, 'he was buried *בְּעָרֵי*, *in the towns* of Gilead,' i. e. in a town; Gen. 8: 4, 'the ark rested *עַל הָרִי*, *on the mountains* of Ararat,' i. e. on a mountain; Job 21: 32, *הַקְּבֵרוֹת*, *the graves*, i. e. the grave. Ps. 46: 5. Intensity of expression is generally intended, where the plural is thus employed; but it is difficult to make it out in all cases.

GENERAL REMARK. Where a proper *plurality* is not the design of the plural form, it bears, for the most part, a kindred meaning. Thus objects *extended* as to *space* or *time* have, at least many of them, names of the *plural* form. Thus for *space*, *שָׁמַיִם* *heavens*, *בְּמֹזוֹת*, *heights*, *מִתְּחִלָּה* *region under feet*, *מִתְּחִלָּה* *region over head*, *פָּנִים* *face*, *צוּרְאֵים* *neck*; for *time*, *חַיִּים* *life*, *נְעוּרִים* *youth*, *זְקֵנִים* *old age*; finally for attributes or qualities of a permanent nature, as *עֲוִינִים* *perverse-ness*, *רַחֲמִים* *compassion*, *שִׁבּוּלִים* *a childless state*, etc.

Peculiar signification attached to the repetition of nouns.

§ 438. The Hebrews frequently repeated nouns, *with- out* or *with* the copula *וְ* between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. 14: 10, *בְּאַרוֹת וּבְאַרוֹת חֹמֶר*, *pits pits of bitumen*, i. e. many pits, etc.; see *d* below, (b) To denote distribution; e. g. Gen. 32: 17, *עֲדָר עֲדָר לְבֵדוֹ*, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all*, *every*; e. g. Deut. 14: 22, *שָׁנָה שָׁנָה*, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. 32: 7, *דּוֹר וְדּוֹר*, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. 7: 24, *עֲמֹק עֲמֹק*, *deep deep*, i. e. very deep; comp. *a* above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by *repetition*.

NOTE. In order to designate *intensity*, it is not always necessary that the *same* word should be repeated ; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect ; as Ps. 40 : 3, בִּיטָה מִיָּד, *clay of mire*, i. e. the miry clay ; Job 30 : 3, שׂוֹאֵה וּמַשְׁחָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition, with the copula ו between the words, more usually denotes *diversity*.

E. g. Deut. 25 : 13, אֶבֶן וְאֶבֶן, *stone and stone*, i. e. different stones or weights ; Ps. 12 : 3, לֵב וְלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

Nouns used in the sense of Adjectives.

§ 440. Of two nouns in regimen one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus : (a) The *second* or Gen. noun *commonly* qualifies the first ; e. g. כֵּלֵי כֶסֶף, *vessels of silver*, i. e. silver vessels ; אֲחֻזַּת עוֹלָם, *possession of eternity*, i. e. everlasting possession ; Is. 24 : 10, קִרְיַת-חֲרוֹב, *city of desolation*, i. e. desolate city ; Gen. 34 : 30, מִנְתֵּי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second ; e. g. קוֹמַת אֲרָצֵי, *the tallness of his cedars*, i. e. his tall cedars ; מִשְׁמֵן בָּשָׂרִי, *the fatness of his flesh*, his fat flesh ; כָּל-הָאָדָם, *the whole of men*, i. e. all men, Ex. 13 : 3. See also Is. 32 : 14, הָעִיר הַמְּנוּחָה, *the tumultuous city*. But this construction is less frequent than the other.

NOTE. This principle is more or less common to all languages, specially the one designated under *a* ; but the Hebrew, having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence כֵּלֵי כֶסֶף, *vessels of silver*, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed ; e. g. בְּגָדֵי הַקֹּדֶשׁ, *garments of holiness* ; כֹּהֵן הָרֹאשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

§ 441. When two or more nouns are connected by

the verb of existence (הָיָה) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1 : 2, 'הָיְתָה תוֹהוּ וָבֹהוּ, *was desolation and emptiness*, i. e. desolate and empty; Ps. 10 : 5, מָרוֹם מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight; Job 8 : 9, הָמָּוֶל, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*. Lev. 21 : 6.

§ 442. Nouns with prepositions prefixed are sometimes used as adjectives.

E. g. Ps. 77 : 14, בְּקֹדֶשׁ דְּרָכֶךָ, *in holiness [is] thy way*, i. e. thy way is holy; 1 Chr. 26 : 14, יוֹעֵץ בְּשָׂכָל, *a counsellor with wisdom*, i. e. a wise counsellor; Ps. 17 : 9, אֹיְבֵי בְּנֶפֶשׁ, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an adjective.

E. g. Gen. 4 : 4, מִבְּכֹרֹת וּמִחֵלֶבֶדָן, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc.; Gen. 3 : 16, עֲצָבוֹנְךָ וְהִרְגָּנְךָ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119 : 168. The construction may be called *Hen-diadys*, *ἐν δὲ διὰ δυοῖν*; see § 569.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בָּעַל, בֵּן, בַּת, followed by a noun expressive of quality.

Examples. (a) אִישׁ man; as אִישׁ דְּבָרִים *a man of words*; i. e. an eloquent man; אִישׁ חָסֵד, *a man of piety*, i. e. a pious man. (b) מְהִים men; as מְהֵי רָעֵב, *men of hunger*, i. e. hungry men. (c) בָּעַל lord, possessor; as בָּעַל שֵׁעַר, *possessor of hair*, i. e. hairy, בְּעָלֵי בְרִית, *possessors of a covenant*, i. e. bound together by a covenant. (d) בֵּן son, and בַּת daughter; as בֶּן-חַיִל, *son of strength*, i. e. a hero; בֶּן-מָוֶת, *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Eccl. 12 : 4; see Lex. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

NOTE. The first noun in constructions of this kind is sometimes

omitted, and can be supplied only from the sense of the passage; as Job 31 : 32, אֶרֶחַ way, for בֶּן אֶרֶחַ son of the way, i. e. a traveller; Prov. 17 : 4, שֶׁקֶר falsehood, for אִישׁ שֶׁקֶר a man of falsehood, i. e. a liar. So Gen. 15 : 2, דַּמְשֶׁק, for son of Damascus, i. e. a native of Damascus. Job 34 : 18.

ADJECTIVES.

Adjectives used in an abstract sense.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24 : 14, תָּמִים, integrity, lit. upright, innocent; Job 20 : 22, עָמַל, trouble, lit. troublesome, etc., Ps. 10 : 10. So אִשָּׁת רָע a woman of evil, i. e. an evil woman, where רָע is constructed as a noun in the Gen.; מֵי מָלֵא, waters of fulness, i. e. full streams, instead of מְלֵאִים מַיִם. Comp. in Greek τὸ καλόν, τὸ σοφόν, etc.

NOTE. In this way some adjectives are constantly used as epithets of persons or things; as אֱלֹהִים strong, for 'God'; אֶבִיר strong, for 'bull, horse, hero'; חֹמֶה hot, for 'the sun'; לְבָנָה white, for 'the moon,' etc. So for God, we say (in English) *the Almighty, the Omnipotent*, etc.; in French, *l'Éternel*, etc. This is called *epitheton ornans*.

Adjectives as predicates of a sentence.

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4 : 13, גָּדוֹל עֲוֹנִי, great [is] my iniquity. In a very few cases the adjective seems to stand *after* the noun; as in Gen. 19 : 20. 1 Sam. 12 : 17. But in the first of these cases (הָיָה מְצָר), the word מְצָר is originally and properly a noun; in the second, רָבָה is probably a verb. In Hab. 1 : 16, בְּרָאָה seems to be properly a noun, meaning *pecus pingue*; comp. Zech. 11 : 16. Ezek. 34 : 3.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

NOTE. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as nouns of the neuter gender; § 445. Thus Ps. 73: 28, קִרְבַּת אֱלֹהִים לִי טוֹב, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. 27: 29, אֲרֻרֵי אַרְוֵר, *the cursers of thee [are] cursed*, lit. an accursed thing; Ps. 119: 137, מִשְׁפָּטֶיךָ יָשָׁר, *upright [quoddam rectum] are thy statutes*. Ps. 66: 3. So Virgil, *Aen. iv. 569, varium et mutabile semper femina*. Statius, *Theb. ii. 399, blandum potestas*; Achill. *Tat., πονηρόν μὲν γυνή*. So τὸ πᾶν, τὰ πάντα, *the universe, rational or material*.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17: 14, דָּוִד הוּא הַקָּטָן, *David was the smallest*, or *as to David, he* etc., i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

NOTE. In a like manner participles, when used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3: 21, עֵינֶיךָ הִרְאוּ, *thine eyes see*, lit. *thine eyes are the beholders* or *they which see*.

Concord of Adjectives as qualifying nouns.

§ 448. Adjectives used as epithets, i. e. as simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. 19: 4, אֲדִינִי קָשָׁה, *a hard master*. On the contrary, Jos. 24: 19, אֱלֹהִים קְדוֹשִׁים, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always, require a plural adjective; * e. g. Jer. 50: 6, צֹאן אֲבִדוּר, *a wandering flock*.

* When the concord is directed by the *sense*, as in *a, b*, rather than by the grammatical *form* of the noun, we may call it *constructio ad sensum*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַיִם רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit either a masc. or fem. adjective; or they may have both at the same time.

E. g. 1 K. 19 : 11, רִיחַ גְּדוּלָה וְחֶזֶק, *a great and strong wind*.

Position of Adjectives.

§ 452. When they qualify nouns, they are usually put *after* them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. 89 : 51, כָּל-רַבִּים עַמִּים, *all the numerous people*, or rather *all the multitudes, the nations*. See also Is. 53 : 11. Jer. 3 : 7, 10. 16 : 16, all which I regard as cases of *exegetical apposition*; and so of the like cases elsewhere.

NOTE. The pronominal adjective זֶה *this*, not unfrequently *precedes* the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. 9 : 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. 1 : 11, פָּנֵיהֶם וְכַנְפֵיהֶם פִּרְדּוּת, *their faces and wings were separated*. Here פִּרְדּוּת, a part. adjective, is fem.; as is the noun also which next precedes it.

Construct state of adjectives.

§ 453 a. They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. יָקִי בְּיָמַי, *clean of hands*; בָּרַךְ לֵב, *pure of heart*; יָפֵה חֲזָר, *beautiful of form*, etc. This construction is of wide extent in Hebrew, and is often used in respect to participles which partake of the nature of adjectives; e. g. Ps. 19 : 8, 9. Jer. 2 : 8.

Comparison of adjectives.

Comparative degree.

§ 454. (a) The comparative degree in adjectives is made by using *בן* (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14 : 18, *מְחֹק מְדַבֵּשׁ*, *sweeter than honey*; Ps. 19 : 11.

NOTE. In the same manner also *מִן* is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52 : 14, 'his visage *מִן־אִישׁ מְשָׁחָה*, *was marred more than any man's*; Gen. 41 : 40, *אֶנְדֵּל מִמֶּךָ*, *I will be greater than thou*.

(b) But *בן* after an adjective and before the Inf. mood, implies a *negative*.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed; e. g. Gen. 4 : 13, *גָּדוֹל עֲוֹנִי מִן־שְׂוִיָּא*, *my iniquity is great so that it cannot be pardoned, or greater than that it can be pardoned*.

(c) Sometimes the adjective necessary to make out fully the comparison, is *omitted*; as Is. 10 : 10, 'their gods, *מִרְיָשָׁהִם*, [were more powerful] *than those of Jerusalem*.'

NOTE. In the Rabbinic, comparison is made by *יֹתֵר*, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

Superlative degree.

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive degree; as 1 Sam. 16 : 11, 'David was *הַקָּטָן*, *the smallest*.' The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. 21 : 17, *קָטָן בְּנֵי*, *the smallest of his sons*; Mic. 7 : 4, *טוֹבָם*, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as *קֹדֶשׁ הַקֳּדָשִׁים*, *holy of holies*, i. e. the most holy place; Ecc. 1 : 1, *הַבָּל הַבָּלִים*, *vanity of vanities*, i. e. ex-

ceedingly vain. So 1 K. 8: 27, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, *God of gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was חָיָה הַמְּדָה, *cunning above all the beasts of the field*,' i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves; viz. (1) ראש *head*, as Ps. 137: 6, ראש שְׂמֵחָתִי, *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר, *first born*, as Is. 14: 40, בְּכוֹרֵי נַלְיִם, *first born of the wretched*, i. e. most wretched; Job 18: 13, בְּכוֹר מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) מְאֹד *very*, or מְאֹד מְאֹד *very very*; as Gen. 7: 19, 'the waters increased מְאֹד מְאֹד, *very exceedingly*,' etc. (b) By repeating the same word; see § 438. d. (c) By two synonymous words; see § 438. Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, רָעָה רַעְיָהֶם, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated; see § 438. Note. (e) The name of God placed after a noun sometimes makes it specially intensive; as Jonah 3: 3, 'a great city גְּדוֹלָה לְפָנֵי יְהוָה, *before God*,' i. e. really or truly very great; Gen. 10: 9, 'Nimrod was a mighty hunter לְפָנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀρεῖος τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke 1: 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious. The ground of this seems to be, that nothing can, in the sight of God, appear to be different from what it really is.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural* nouns, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e. g. שְׁלֹשָׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition (or perhaps used *adverbially*) with the nouns to which they relate, and either before or after them; e. g. שְׁלֹשָׁה בָּנִים, *three sons*; שְׁלוֹשׁ בָּנוֹת, *three daughters*; see and comp. § 435 and § 535 a. The position of the cardinal num-

ber *after* the noun is less common, and it belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19 are put in apposition, or rather used *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, שְׁנַיִם עָשָׂר אִישׁ, *twelve men*; 2 Sam. 9: 10, הָמֵשֶׁה עָשָׂר בָּנִים, *fifteen sons*; בָּנִים עָשָׂה, *sixteen sons*.

§ 459. The tens (20—90) are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11: 33, עָשָׂר עָרִים, *twenty cities*; Gen. 32: 15, אֵילִים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular*; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is usually the same as that of the noun; e. g. Deut. 2: 14, שְׁלֹשִׁים וְשָׁמוֹנֶה שָׁנָה, *thirty and eight years*; Ezek. 8: 35, כִּבְשִׁים שִׁבְעִים וְשֶׁבַע, *seventy and seven lambs*.

§ 461. The numerals מֵאָה *a hundred*, and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מֵאָה שָׁנָה, *a hundred years*; 25: 7, 17, מֵאָה שָׁנָה, *a hundred of years*; 2 Chr. 3: 16, רִמּוֹנִים מֵאָה, *100 pomegranates*; Is. 7: 23, אֶלֶף גִּפְן, *a thousand of vines*; Ezra 8: 27, אֲדָרְכֵינִים אֶלֶף, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. 20: 16, אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; Ruth 3: 15, שֵׁשׁ מְעָרִים, *six [measures] of barley*; 1 Sam. 10: 4, שְׁתֵּי-לֶחֶם, *two [loaves] of bread*. The word אַמָּה, *cubit*, commonly takes the preposition בְּ after the numeral; as Ex. 27: 18, מֵאָה בְּאַמָּה, *one hundred in cubits*, i. e. 100 cubits. An abridged form is as in Gen. 8: 5, בְּאַחַד לַחֹדֶשׁ, *on the first [day] of the month*. Comp. 551, also § 421. g.

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put before the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בַּשְּׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בַּשָּׁנָה עָשָׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years and days of the month.

E. g. 2 K. 18: 10, שְׁנַת שֵׁשׁ, *the sixth year*, lit. the year of six; Gen. 8: 5, בַּיּוֹם הָרִאשׁוֹן, *on the first [day] of the month*; Lev. 23: 32, בַּיּוֹם הַתְּשִׁיעִי, *on the ninth of the month*, etc., as in English. For the *ֵ* here comp. § 421. g.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנַיִם וְשְׁנַיִם, *two and two, or two by two*; Gen. 7: 3, שִׁבְעָה וְשִׁבְעָה, *seven and seven, or by sevens*.

PRONOUNS.

Primitive pronouns.

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shews.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form, thus repeated, is in the case required by the nature of the sentence. E. g.

(a) In the Nom.; which is frequent in the way of apposition to the subject of a sentence. (b) In the Gen.; as Ps. 9: 7, אֲבֵר וְיָכָרָם זְמִנָּה, *the memory of them of them has perished*, i. e. the very memory of them, etc. 1 K. 21: 19, 'the dogs shall lick אַחַדְךָ בְּדָמְךָ, *the blood of thee even of thee*.' (c) In the Dat.; as Hag. 1: 4, וְהָיָה לָכֶם אָתָּם, *is it a time for you yourselves?* (d) In the Acc.; as Gen. 27: 34, בְּרַכְּנִי, *bless me even me*. (e) In the Abl.; as 1 Sam. 25: 24, בִּי אָנִי, *with me even me [be] this evil*.

NOTE 1. The primitive pronoun is sometimes placed first; as Gen. 49: 8, 'Judah יְהוּדָה יִדְרֶךָ אֶחָיֶךָ, *thee thee shall thy brethren praise.*'

NOTE 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4: 27, וְלִשְׁתָּהּ, *and to Seth even to him was born a son.*

§ 469. Primitive pronouns used for the verb of existence.

When a personal pronoun is the *subject* of a sentence, it implies the verb of existence (הָיָה) along with or after it; the verb itself being usually omitted.

E. g. Gen. 42: 11, בָּנִים אֲנַחְנוּ, *we [are] righteous*; Gen. 29: 4, מֵאַיִן אַתָּם, *whence [are] ye?* Gen. 3: 10, עֵרָם אָנֹכִי, *I [am] naked.*

NOTE. *Personal pronouns of the THIRD person, sometimes stand simply in the place of the verb of existence*; e. g. Gen. 9: 3, 'every thing which moves חַי הוּא, *which is alive*;' Zech. 1: 9, מָה אֵלֶּה, *what are these?* Plainer still is the principle in such cases as follow; viz. Zeph. 2: 12, 'ye Cushites, victims of my sword אַתֶּם הַמָּדָה, *are ye*;' 2 Sam. 7: 28, אַתָּה-הוּא הָאֱלֹהִים, *thou art God*; Ezra 5: 11, 'the servants of God אֲנִיחָא דְּמֶרְ (Chaldaic), *are we*,' answering to the Heb. אֲנַחְנוּ הַמָּדָה. In Syriac and Arabic this use of the personal pronoun is very common. Still, in all these cases the pronoun must be considered simply as the emphatic *self*, *selves*, and the verb of existence be supplied as usual.

§ 469 a. Primitive pronouns of the third person, viz. הוּא, הִיא, הֵם, הֵן, are very frequently employed as demonstrative pronouns.

E. g. בַּיּוֹם הַהוּא, *in that day*; הַגּוֹיִם הָהֵם, *those nations*. Comp. § 167. Note.

Suffix Pronouns.

§ 479. In general the pronouns suffixed to *verbs* are in the Acc. case; those suffixed to *nouns* are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Josh. 15: 19, נָתַתִּי, *thou hast given to me*; Zech. 7: 5, הִצַּמְתִּי אֵנִי, *have ye fasted for me for me*, i. e. on my account; Job 10: 14, וְשִׁמְרְתִּי, *then thou watchest it for*

me, i. e. on my account; Prov. 13: 20, שָׁחַרְוֹ מוֹסֵר, *he seeks FOR him correction*; Ps. 94: 20, יִחַבְרֶךָ, *is it bound to thee?* (b) They sometimes denote relations which are usually expressed by particles; as Is. 65: 5, קָרְשִׁיתִי, *I am more holy THAN THOU*; 1 K. 21: 10, וַיַּצְדֵּהוּ, *and caused them to testify AGAINST him*; Ps. 42: 5, אָנַדְתִּם, *I moved along WITH them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. 115: 7, רַגְלֵיהֶם—יָדֵיהֶם, *they have hands—they have feet*, for יָדֵיהֶם לָהֶם, *hands are to them*, etc. (b) They express the sense of the preposition עַל; as Ex. 15: 7, קָמְיךָ, *those who rise up AGAINST thee*, instead of the קָמִים עִיֶּיךָ. So Ps. 53: 6, הִצִּיגָהוּ, *him who encampeth AGAINST thee*.

NOTE. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as הַחֲמָסִי, *my violence*, i. e. that which I do; סִפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, הַחֲמָסִי, *my violence*, i. e. that which is done upon me; Ex. 20: 20, וַיִּרְאֵהוּ, *his fear*, i. e. which he inspires; Is. 56: 7, תַּפִּלַּתִּי, *my prayer*, i. e. the prayer offered to me; Ps. 56: 13, נִדְרֶיךָ, *thy vows*, i. e. vows made to thee; Is. 21: 2, אֲנַחֲתָהּ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. and § 552 seq.

Position of pronouns.

§ 473. (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed after the *second*.

E. g. Dan. 9: 24, עִיר קֹדֶשְׁךָ, *thy holy city*, lit. the city of thy holiness; Is. 2: 20, אֱלֹהֵי כֶסֶפוֹ, *his silver idols*, lit. the idols of his silver; Zeph. 3: 11, עֲלִיזֵי גִאֲוָתָךְ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is apparently attached to the *first* noun.

E. g. Ps. 71: 7, מַחֲסִי-עוֹ, *my strong refuge*, lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of

the first noun mentally repeated before the second, or (more obviously still) by *apposition*.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87: 1, וְסוּדָתוֹ בְּהַר־רֵי קָדֵשׁ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13, 'when he taketh vengeance for blood זָכַר אֹתָם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15, comp. v. 18. Job 37: 4.

NOTE. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; so Ps. 44: 3, 'by thy hand thou didst drive out the nations, וַיִּחַצְצֵם *and didst plant them*,' i. e. the Israelites, as appears from v. 2. So Ps. 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where הוּא probably refers to *Nineveh* in v. 11.

Nouns used for pronouns.

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 44: 16, 'what shall we say to *my lord*?' i. e. to thee; 'lo, we are servants to *my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc., i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a *reflexive* sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נַפְשִׁי *soul*, most frequently; as Job 9: 21, לֹא אֶדְעַ נַפְשִׁי, *I know not myself*; Ps. 7: 3, 'lest like a lion יִסְרָף נַפְשִׁי, *he rend me*;' Ps. 3: 3, הִנָּחֵשׁ, *to me*; Ps. 11: 1. 16: 10. 35: 3. Amos 1: 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*.' (b) By פָּנָיִם *person*; as Prov. 7: 15, הִשְׁתַּחֲרַפְתִּיךָ, *to seek thee*; Ezek. 6: 9, נִקְשׁוּ בַּפְּתִיחָם, *they abhor themselves*, etc. (c) By לֵב *heart*; as Ex. 9: 14, לִבִּי, *thyself*; Ps. 16: 9, אֲנִי, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, רוּחַ *life*, and כְּבוֹד *heart* or *soul*; Is. 26: 9, רוּחַ *spirit*; Ps. 6: 8, עֵינַי *eye*; Ps. 16: 9, בָּשָׂר *flesh*; Ps. 17: 14, בֶּטֶן *belly*;

Ps. 6: 3, עֵצָם *bone*; 1 Sam. 20: 17, יָד *hand*, etc. The same usage prevails very extensively in Aramaean and Arabic; and, I may add, in our own language, e. g. How many *hands* does he employ?

Anomalies of pronouns.

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God יְהוָה gives HIM (sing.) into thine hand,' etc. Josh. 2: 4, 'and the woman took the two spies, וַתַּצְפֵּנֵם *and hid him.*' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe passim.

NOTE. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender.* (1) The masc. is used for the feminine; as אָתָּם for אֵתָּן, Ezek. 13: 20. הִנֵּה for הִנְיָה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. כֶּם for כָּן, Ruth 1: 8, 11, 13. הֵם for הֵן, Ruth 1: 18. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. So הֵם for הֵן, Judg. 19: 24. הֵם for הֵן, 2 K. 18: 16. 2 Chron. 29: 3. (3) The fem. for the masculine; as הִנְיָה instead of הִנֵּה; 2 Sam. 4: 6. Jer. 50: 5; אֵתָּן for אָתָּם, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job. 14: 19, בְּסִפְתֶּיהָ, where the antecedent of הִיא is בָּרִים plur. masc. Is. 35: 7, רִבְצָהּ [in] *the laier of her*, i. e. of the בָּרִים plur. masc.

Relative pronouns.

§ 477. The relative אֲשֶׁר (also זֶה and זֶה when used as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often joined in sense with other words, merely to give them a *relative* meaning; e. g.

(a) With nouns and pronouns: as Gen. 13: 16, אֲשֶׁר-אֶת-עָפָר . . . אֲשֶׁר, *which dust*; לוֹ, אֲשֶׁר, *to whom*; אֲשֶׁר-אֵתוֹ, *whom*; Deut. 28: 49,

לְשׁוֹן אֲשֶׁר, *whose language*; Ps. 1: 4, אֲשֶׁר תִּדְּפֶנּוּ רִיחַ, *which the wind scatters*, etc. (b) With adverbs; as אֲשֶׁר שָׁם, *where*; אֲשֶׁר מִשָּׁם, *whence*, etc.

NOTE. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [בּוֹ] אֲשֶׁר נִבְרָאתָ, *where thou wast created*; Ex. 32: 34, אֶל-אֲשֶׁר [מִקּוֹם], *to what [place]*; Is. 83: 4, מֵאֲשֶׁר [עֵת], *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 553.

NOTE 2. אֲשֶׁר not only designates a relative sense, but often includes with it the sense of *these* or *those*; e. g. אֲשֶׁר תָּאָר, *THOSE WHOM thou shalt curse*, Num. 22: 6; בְּאֲשֶׁר, *to those which*, etc.

VERBS.

Usual principles of concord.

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33: 13, וְיָמָתוּ כָּל-הַצֹּאֵן, *then all the flock will die*; comp. § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing. and proceeds with plur. verbs; e. g. Ex. 1: 20. 33: 4. Is. 2: 20. Ps. 14: 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17: 10, 'and Moses and Aaron and Hur עָלוּ *ascended*;' Ps. 85: 11, חֶסֶד-וְאֱמֶת נִפְגְּשׁוּ, *mercy and truth are met together*; Gen. 8: 22, etc.

NOTE. *Exceptions.* Cases occur rarely, where a verb sing. is used after several Nominatives; e. g. Ex. 21: 4, וְיִלְרִיָּה חֲתָנָהּ, *the woman and her children shall be*, (verb sing.)

§ 482. When the subjects and predicate of a sentence

are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. 27 : 39, מְשַׁבְּרֵי הָאָרֶץ יִהְיֶה מִשְׁבָּדָהּ, *rich countries shall be thine abode*; Gen. 31 : 8. Lev. 25 : 33. Ezek. 35 : 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

NOTE. In like manner *plural* adjectives and pronouns are joined with *dual* nouns; for verbs, adjectives, and pronouns, have no dual form.

Anomalies in the concord of verbs.

1. As to Number.

§ 484. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. 1 : 1, בָּרָא אֱלֹהִים, *God created*; Ex. 21 : 29, בְּעֲלֵיו יוּמָת, *his owner shall be put to death*. But in a few cases the *pluralis excellentiae* takes a verb in the *plural*; e. g. Gen. 20 : 13. 31 : 53. 35 : 7. Ex. 32 : 5, 8. 2 Sam. 7 : 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them.*

E. g. Ezek. 26 : 2, נִשְׁבְּרָה בְּלָחוֹת, *broken is [are] the gates*; Joel 1 : 20, בְּהִמּוֹת תִּצְרַח, *the beasts cry [cries]*; Gen. 49 : 22. Jer. 4 : 14. 48 : 41. 51 : 29, 56. Ps. 119 : 98. 87 : 3. Job 27 : 20, etc.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1 : 10, מִיְּהָמָה מִלְחָמָה, *when there shall happen war*, Judg. 5 : 26. Job 17 : 16. Is. 28 : 3. Obad. v. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

* This construction of the feminine plural with a verb singular, is technically called *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

E. g. Ex. 31 : 14, מִי־לְלַיְדָה יוֹמָהּ, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. 27 : 16. 3 : 18. 28 : 1. Gen. 47 : 3. Ex. 31 : 14.

§ 489. When the verb *precedes* a plural Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1 : 2, וַיְהִי לְפַנְנָה יְלָדִים, *and there was to Peninnah children*, i. e. Peninnah had children; Is. 13 : 22, צִנְדָּה אֹמְרִים, *the jackals shall howl*; Deut. 5 : 7. Judg. 13 : 12. 2 Sam. 21 : 6. Ps. 124 : 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally even when the verb *follows* a plur. Nom; as Ecc. 2 : 7, בָּנֵי בָיִת הָיָה לִי, *there were slaves to me*, i. e. I had slaves; Gen. 46 : 22, 'these were the sons of Rachel אשר יָלַד אֲשֶׁר הָיוּ לְיַעֲקֹב *which were* [lit. was] *born to Jacob*;' Gen. 35 : 26. Dan. 9 : 24. Is. 64 : 10.

NOTE. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1 : 14, וַיְהִי מֵאֲרוֹחַ, *let there be lights*, . . . וַיְהִי *and let them be* for signs, etc.' Num. 9 : 6. Ezek. 14 : 1. Esth. 9 : 23.

REMARK. It appears to have been a very common practice among the Hebrews, to make use of the most simple form of the verb, i. e. the third pers. sing. masc., whenever such verb *preceded* its subject, and (of course) the subject was not yet announced. In many cases such is the usage, (as the rules above and below will shew), even where the subject is *plural* or *feminine*. When the subject is once named, anomalies are less frequent; although they do now and then occur, as the examples adduced will shew.

II. As to gender.

§ 490. Feminine Nominatives either singular or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25 : 22, וַתָּבִיא שִׁפְחוֹתָהּ, *thine handmaid brought*; 1 Chr. 2 : 48, וַיֵּלֶךְ שִׁילְגָשׁ, *the concubine bore*; Judg. 21 : 21, וְאֵם יֵצְאוּ בָנוֹחַ, *if the daughters go out*; Ruth 1 : 8, 'even as ye [Ruth and Orpah] *have done* to the dead;' Is. 57 : 8, וַתַּכְרֹת-לָךְ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2 : 8. 11 : 32. 1 K. 22 : 36. Ecc. 7 : 7. 12 : 5. Jer. 3 : 5. Cant. 3 : 5. 5 : 8. 8 : 4. 2 K. 3 : 26. Gen. 15 : 17.

NOTE. In a *very few* cases, a masc., Nominative singular is united

to a verb fem.; e. g. Judg. 11 : 39, וַתֵּהְיֶה-דָּחֶק, *and it became a custom*, where the verb is employed in a kind of impersonal manner. In Ecc. 7 : 27, אָמְרָה קְהֵלָה, *saith the preacher*, the grammatical concord is followed, and the *constructio ad sensum* (masc. subject) avoided.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both in the same construction.

E. g. Is. 33 : 9, אֲבֵל אֲמָלְיָה אָרֶץ, *the land mourns and is withered*; 14 : 9. Job 20 : 26. Lev. 3 : 1. 5 : 1. etc.

NOTE. There are many more nouns of the common gender in Hebrew than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), sometimes take a verb feminine; comp. § 480.

E. g. Ex. 5 : 16, הִטָּאָה עַמָּךְ, *thy people have sinned*; but עַם is perhaps of the common gender. So the name of a nation, as Ps. 114 : 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

NOTE. The names of *nations, countries, and towns*, are of the masc. gender when they are used to denote the *inhabitants*; but they are fem. when they merely designate *place*; comp. § 320. Note 1.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. 27 : 9, שָׁמֶן וְקִטְוָה יַשְׂמִיחַ לֵב, *ointment and perfume make [makes] glad the heart*; Hos. 9 : 2, etc.

(b) With the nearest noun; as Num. 12 : 1, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Num. 20 : 11, וַתִּשְׁתַּי הַקְּהִלָּה וּבְעִירָם, *and the multitude and their cattle drank*; Gen. 7 : 7. 1 K. 17 : 15. Est. 9 : 29. 2 Sam. 3 : 22. Comp. § 481.

For the general rule respecting the composite Nominatives, see § 481.

NOTE. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21 : 32. 24 : 61. 31 : 14. 33 : 7. Comp. § 489. Note. § 430.

III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2 : 33, 'all מְרִבִּית *the increase* of thy house יָמוּתוּ, *shall die*;' Jer. 44 : 12, שְׂאֲרִית 'the remainder of Judah who שָׂמוּ *set* their faces;' Zeph. 2 : 9. Gen. 48 : 6. This is *constructio ad sensum*, § 449. b. Note.*

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versâ*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job 42 : 15, לֹא נִמְצְאוּ נָשִׁים יְפֹת, *there were [was] not found women so beautiful*; Jer. 48 : 15, עָרֶיהָ עָלָה, *her towns ascended* in the flames; Ex. 13 : 7. 1 K. 11 : 3. Is. 17 : 6. Mic. 2 : 6. Hab. 3 : 17, Ps. 57 : 2. 87 : 3. Job 22 : 9. Comp. § 489. § 490. (b) לֹא תִמְעַד אֲשֶׁרָיו. *his steps totter [totters] not*; Job 14 : 19, תִּשָּׁבַח סְפִיחָהּ, *its floods overflow [overflows]*; also when the verb follows, as Jer. 49 : 24, תִּקְבְּלֶיהָ, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly*. When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. 19 : 9. 'and Joab saw that הָיְתָה פָּנָיו מִלְחָמָה, *the front of the battle was* against him;' where the verb agrees with מִלְחָמָה. Is. 22 : 7, מִבְּחֹר עֲמֻקֶּתָּהּ מָלְאוּ, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with עֲמֻקֶּתָּהּ. So Job 29 : 10. 38 : 21. Is. 2 : 11. Jer. 10 : 21, etc.

NOTE. The solution of this seems to be the intimate connection or oneness of two nouns in regimen so that only *one* subject is in the mind of the writer; § 332.

§ 497. *Anomalies as to the Dual*. We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb

in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, *בְּיָדָיו יָדָיו*, *his hands [was] were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, *קָמָה עֵינָיו*, *and his eyes [was] were dim*; Deut. 27: 7. *Kethibh*.

NOTE. For anomalies in regard to *pronouns*, of the like character with these in §§ 484—496, see § 476.

Impersonal verbs.

§ 498. These are made in Hebrew by the 3d pers. masc. or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. *וַיִּהְיֶה*, *and it happened*; *מֵר לִי*, *it is bitter to me*; *יָנִיחַ לִי*, *I am quiet*, lit. *it is quiet to me*; *צָר לוֹ* or *וַיִּצָּר לוֹ*, *it was grievous to him*; 1 Sam. 30: 1, *וַיִּצָּר דָּוִד*, *and it was grievous to David*; Job 4: 5, 'but now *תָּבוֹא אֵלַיךְ*, *it comes upon thee*;' Ps. 18: 7, Inf. *בָּצַר לִי*, *when it was ill with me*. In Gen. 4: 26, *הוּמָל* (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition *לְ*.

E. g. *צָר לִי* *it is grievous to me*, i. e. *I am grieved*; *בָּצַר לִי*, *when it was ill to or with me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, *קָרָא* [one] *called*; Gen. 48: 1, *וַיֹּאמֶר* and [one] *told*; 1 Sam. 26: 20, *וַיִּרְדֵּף* [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, 'from everlasting *לֹא שָׁמְעוּ* [they] *have not heard*; 47: 1, *לֹא יִקְרָאוּ-לָךְ* [they] *shall not call thee*; etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on*, *tout le monde*, etc., in French; or to the Greek *λέγουσι*, etc. It is quite common in Hebrew.

NOTE 1. Sometimes the Nom. is expressed by *אִישׁ*, *אָדָם*, etc.; and sometimes the act. Part. of the verb is employed as the Nom., as Is. 16: 10, *יִדְרֹךְ הַדֶּרֶךְ*, *the treader shall tread*, i. e. *one shall tread*; Is. 28: 4, *יִרְאֶה הַרְאֶה*, *the seer sees*, i. e. *one sees*; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, *הַנִּטְעִים יִנְטְעוּ*, *the planters shall plant*; i. e. *one shall plant*; Nah. 2: 3.

NOTE 2. The 3 pers. plural, or a Part. plural used as a verb, is often

to be rendered *passively* in such cases ; as Job 34 : 20, *יָסִירוּ אֶת־הַגִּבּוֹר*, *the mighty one is removed*, lit. they remove the mighty one ; Prov. 9 : 11, 'for by me יִרְבּוּ *are increased* [lit. they increase] thy days, and years יוֹסִיפוּ *are added* [lit. they add] to thee ;' Gen. 39 : 22, 'all which שָׁם כְּעִיִּם *was done there*,' lit. they did or were doing there. Job 4 : 19. 7 : 3. 17 : 12. 19 : 26. 32 : 15. Comp. Luke 12 : 20, *ἐν ψυχῇ σου ἀπαιτοῦσι*, *thy soul do they require*, i. e. thy soul shall be required ; 16 : 9, *that when ye die δεξώμεται*, *ye may be received*, lit. they may receive you.

(b) Occasionally the *second* person of the verb is employed in a similar way ; e. g. Is. 7 : 24, *לֹא תָבוֹא שָׁמָּה*, *one shall not come there*, lit. thou shalt not come ; Job 18 : 4. Lev. 2 : 4. Also in the common phrase with the Inf., *כֵּן בֹּאֲךָ* *until thou comest*, i. e. till one comes.

TENSES OF VERBS.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

NOTE. Ewald contends strenuously, (Klein. Gramm. § 470 seq.), against the notion that the distinctive forms of the Hebrew verb were designed to mark *tenses* ; although he admits that the marking of time is a result of these distinctive forms. He represents *five* different forms of the verb as secondarily marking tenses, viz. the Praeter, the Future, both of these with *vav* prefixed (which he calls *Vav relative*), and the Participle ; and each of these, he avers, is entirely distinct and separate from the other, so that they are never commingled nor exchanged for each other. According to him, the marking of time by the forms of the verbs arises in this way, viz., the first mode (Praeter) designates that which is *complete, definite, and certain* ; the second mode (Future) designates what is *incomplete, indefinite, dependent* on circumstances. The Praeter, he says, can never designate the *future* sense, except when a thing is regarded or represented as being completed and definite or unconditional.

With much ingenuity and acuteness has this distinguished Hebrew scholar endeavoured to carry through the principles of a system having such a basis. The *Vav conversive* (as it is usually named) he represents as merely marking, when it is prefixed to verbs, something *consequent* upon something which had before taken place, and thus applicable to all forms of a verb, and even to portions of a sentence which are without a verb. Consequently, as he says, no books, narration, etc. can begin with such a *vav*.

Yet Ruth 1 : 1 and Esth. 1 : 1 begin with a *Vav* ; and separate narrations often begin with *וַיְהִי*, etc. In a word, there is so much of tenuous distinction in Ewald's efforts to support his theory here, so much that is obscure if not unintel-

ligible, such a want of definiteness and simplicity, that one despairs, when reading the Hebrew Scriptures, of being able to make out, or keep up, the nice distinctions of the author. Besides this, there are so many passages where the use of the Praeter and Future, (and these moreover both with and without Vav), seems to be regulated by the mere effort of the writer to exhibit an agreeable variety of construction, that I must despair, for myself, of finding adequate support for the theory of Ewald. Gesenius does not hesitate to say, in a recent edition of his Grammar (11th edit. 1834, p. 219) on which he has bestowed much labour, that the ascription of *modal* signification to the Praeter and Future is erroneous and savours much of party-spirit (einseitig). Nor does he accord by any means with Ewald, in many of his views respecting *relative*. After all the novel and ingenious theories which have of late been broached and defended respecting *Hebrew tenses*, I do not think we have made any certain advances towards a satisfactory solution of the difficulties (the *theoretical* ones) attending them. The *general truths* respecting the use of them are, in my apprehension, expressed in the following section.

In the mean time, let those who think as Ewald does with respect to the *modal* sense of the tenses as being primary, and regard them as only *secondarily* or *consequently* accommodated to designate time, compare such passages as Is. 46: 4, 11, and many others of the same tenor, where the Praeter and Future are placed in directly *antithetic* position—antithetic simply as it regards *time*. But the difficult and interesting nature of this subject requires another time and place for the discussion of it.

§ 502. The Praeter and Future forms can be used, in a great many cases, to express the same idea. Both of them may be made *aoristic* by prefixing Vav, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Praeter is to express *past* time of some shade or other; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. The Praeter tense of verbs is used to designate the meaning of various tenses.

(a) For the Perfect tense, i. e. for time absolutely past, which is its appropriate use; e. g. Gen. 3: 13, 'why *hast thou done* this?' 3: 11, who *הִגִּיד* has told thee?' 3: 14, 17, 22. al. saepe.

(b) For the Pluperfect tense; e. g. Gen. 2: 2, 'God finished the work which *נָעֲשָׂה*, he had made;' 2: 5, 'Jehovah *לֹא הִזְמִיךְ*, had not caused it to rain.' Gen. 7: 9.

(c) For the past tense of narration or historic tense; e. g. Gen. 1: 1, 'God *בָּרָא* created;' 1: 2, 'the earth *הָיְתָה* was;' 29: 17, 'Rachel *רָאָה יִפְתָּח־הָיָה*, was of a beautiful form.' al. saepe.

The Fut. with Vav conversive commonly follows the Praeter, in the same sentence or in a succeeding one, in order (as it would seem) to avoid repeating the Praeter. This exchange of the forms of tenses is common where a subsequent narration is connected with a preceding one. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying habitual quality or condition; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express a state of acting or often repeated action; as Ps. 119: 28, 'my soul הִלָּפָה *weeps* for trouble;' 119: 30, 'the way of truth בָּחַרְתִּי *I choose*;' Is. 1: 15, 'your hands מָלְאוּ *are full* of blood.' (3) In general propositions designating action at *any* time; as Ps. 1: 1, 'blessed is the man who לֹא הֵלֵךְ *walketh not*—לֹא דָרַךְ *treadeth not*—לֹא יָשָׁב *sitteth not*; and often so. (The Fut. is often employed in the same way; and frequently the Praeter and Future are in such cases promiscuously employed; e. g. Ps. 1: 1—3. 44: 10—15. Is. 5: 12.)

(e) To designate a future sense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness רָאוּ (see) *shall see* a great light;' Is. 2: 2, וְהָיָה *and it shall come to pass*; 2: 3, 4, 11, 17, 19, et saepe. (2) When a fut. form (with a future meaning) precedes the Praeter in the same construction; as Is. 1: 30, 31, תְּהִי *ye shall be* as an oak—וְהָיָה הַגִּבּוֹר *and the mighty man shall be*, etc.; 3: 25, 28, 'thy men יִפְּלוּ *shall fall* by the sword—and her gates וְאֶנְחוּ וְאֶמְנוּ *shall mourn and lament*;' often so.

NOTE 1. The conjunction Vav in such cases may precede the verb itself, as in e 2, and usually it makes the verb *Milra*, § 101. a; or precede the Nom. when this stands before the verb, e. g. Job. 19: 27, 'I shall see וְעֵינַי רָאוּ *and my eyes shall behold*,' where רָאוּ seems to be made Fut. in sense by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Praeter still designates the sense of a Future.

NOTE 2. Any word expressive of future time and standing in connection with any construction, requires the Praeter that follows (with a Vav prefixed) to be rendered as a Future; e. g. 1 Sam. 2: 31, 'behold the days בָּאִים *are coming*, וְגָדַעְתִּי *when I will cut off*,' etc. So with an Inf., as Deut. 4: 30, הָיָה בְּצָרָה *when thou shalt be troubled*, וְיִמָּצְאוּהָ *and [these things] shall overtake thee*; Gen. 2: 5. So also Ex. 17: 4, עוֹד מְצֹט *yet a little time*, וְסָקְלֵנִי *and they will stone me*; Ex. 16: 1, 'at evening וַיֵּדְעוּם *ye shall know*.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the

Praet. is connected with it by Vav ; as Gen. 6: 21, *קח לך* *take for thyself*, *וְאָסְפָה* *and collect* ; comp. above in *e. 2.* (2) Sometimes when Vav is prefixed without a preceding Imp. ; as Gen. 33: 10, 'if I have found favor in thine eyes, *וְלָקַחְתָּ* *then take,*' etc. Ruth 33: 9. Gen. 47: 23. Deut. 29: 7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. *h* ; e. g. (1) For the Present ; as Gen. 3: 22, *פָּן-יָשָׁח* *lest he put forth his hand*, *וְלָקַח* *and [lest he] take*, *וְאָכַל* *and [lest he] eat*, etc. (2) For the Imperf. ; as Is. 1: 9, *הָיִינוּ* 'we should be as Sodom, *וְנִמְּנוּ* *we should be like Gomorrha* ; Gen. 13: 13, *וְנָפְקוּם*—*should one hurry them—then they would die* ; Ruth 1: 12. Judg. 8: 19. (3) For the Pluperf. ; as Is. 1: 9, 'unless Jehovah *הוֹרִיר* *had left us* a remnant, etc.' 2 K. 13: 19, 'then *הָבִיתָ* *thou wouldst have smitten* the Syrians.' Job 10: 19. Num. 22: 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named ; as Ruth 2: 21, *עַד-אֲמַלְּוּ* *until they shall have finished* ; 3: 18. Is. 4: 4. Gen. 24: 19.

§ 504. *The Future tense of verbs is used with a variety of meaning ; viz.*

(a) To indicate future time ; which is its *appropriate* use ; e. g. Gen. 9: 11. *al. saepe.*

(b) For the present tense ; e. g. *לֹא אֲדָע* *I know not* ; *לֹא אוּכַל* *I cannot* ; *מֵאֵן תָּבוֹא* *whence comest thou ?* *מַה-תִּבְקֹשׁ* *what seekest thou ?* Also in general propositions ; as 'a wise son *יִשְׂמַח* *makes glad* his father.' Such a use of the Fut. is very common, and agrees with the common use in Arabic ; in the New Arabic the Future is named the *Present*.

(b) To designate *past* time ; e. g. (1) Often when preceded by particles that indicate *past* time. (a) By *אָז* when it signifies *then* ; as Jos. 10: 12, *אָז יִדְבַר* *then spake he*. (b) By *עַד* *not yet* ; as Gen. 2: 5, *עַד הָיָה* *was not yet, or before it was*. But sometimes the sense is *future* after these particles, (and then the particles themselves have a different shade of meaning) ; as in Ex. 12: 48. Job 10: 21. (2) Sometimes (not very frequently) the simple Future indicates the *past* time of narration, i. e. it is employed as the *historic* tense ; e. g. Gen. 2: 6. 'and a mist *יָעָלָה* *went up*, etc.' 2: 10, 'and thence *יִפְרָד* *it was divided*, etc.' 2: 25, *וְלֹא יִתְבֹּשְׁשׁוּ* *and they were not ashamed*. [Is this occasioned by the Vav which precedes in such cases ? Comp. § 503. *e. 2.* Note 1.—Job 1: 5, *יִנָּשֵׂא* *did, would seem to make against this solution*. See *e. below*.]

(d) With Vav *conversive* the Fut. forms a common historic tense. (But see and comp. *j* below.)

NOTE 1. Vav does not always stand before the verb itself in such cases, but may stand before some word intimately connected with it; e. g. Gen. 2: 10, וַיִּפְרָד וַיִּשָּׁם, *and thence it was divided*; comp. as above.

NOTE 2. Vav *conversive*, with the 1st pers. sing., usually requires the parag. form of the verb; see § 208. Note 1. Otherwise with the 2nd and 3d persons; see § 206. Note 1.

(e) Without such Vav it is sometimes employed to denote *habitual* or *continued* action; 1 K. 5: 25, 'thus much Solomon הָיָן *gave* to Hiram yearly'; Job 1: 5, 'thus הָיְתָה *did* Job continually'; 2 Sam. 12: 31. 2 Chr. 25. 14. Gen. 2: 6.

(f) For the Imperative; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. 1: 26, נַעֲשֶׂה אָדָם *let us make man*; 1: 3, יְהִי-אוֹר *let there be light*, etc. Where excitement, urging, entreaty, etc., is to be expressed, THE PARAGOGIC FUTURE IS USUALLY EMPLOYED; as אֲנִי־לֵהוֹד *let me rejoice now*; אֲקִימָה *let me arise now*. See § 208.

(g) For the Optative; especially when the particle וְ is subjoined; e. g. Ps. 7: 10, וְהָיָה-כֵּן *O that it might come to an end!* Cant. 7: 9, וְהָיוּ-כֵן *O may they be!* 1 K. 17: 21. Is. 19: 12. 47: 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive (usually in the *paragogic* form); especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after אֲשֶׁר *that*, כִּי *that*, כִּי *that*, לְ *that*, לְמַעַן *in order that*, לֹא *that not*, בִּלְבָד *that not*, כִּי *that not*; as Gen. 27: 4, 'bring it here וְאָכַלְתָּהּ, *that I may eat*.' Yet the Fut. often follows particles such as the above, when a subj. sense is not required but a future one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries *may*, *can*, *must*, *might*, *could*, *should*, *would*, etc. E. g. Gen. 3: 2, וְאָכַלְתָּ, *we may eat*; 30: 31, מַה-אֶתֶּן-לְךָ, *what must [shall] I give thee?* Judg. 14: 16, וְהָיָה אֲנִי, *and should I tell thee?* Prov. 20: 9, מִי-יֹאמַר, *who can [will] say?* So Job 10: 18, אֲנִי, *I should have died*; Gen. 31: 37, וְשִׁבַּחְתָּ, *that I might take my leave of thee*; 28: 8, 'until that all יֵאָסְפוּ *shall have been gathered*;' comp. § 503, *g*. 4.

(j) The Fut. with Vav *conversive* (which commonly indicates *past* time), is sometimes used as a *proper Future*, the Vav being rendered

merely as a *conjunction* ; e. g. Is. 9 : 5, ' to us a son shall be given, and the government *וְהָיָה* *shall be* upon his shoulder, etc.' Is. 9: 10, 13, 15, 17. 51: 12, 13. (See and comp. *d.* above.)

(*k*) The Fut. with Vav is sometimes also used, (1) For the Present Indic. ; as 2 Sam. 19: 2, ' behold the king weeps *וַיִּתְאֲבֵב* *and mourns* ;' Ps. 102: 5, *וַיִּבֶשׂ* *and is dried up*. Is. 2: 7. (2) For the present Subj. ; 9: 21, ' let them live, *וַיְהִי*, *and let them be or may they be*, etc.' Job 14: 10. But such uses of the Fut. with Vav *conversive* are not frequent.

(*l*) The Future *apocopate*, (used principally in the 2nd and 3d persons, § 206. Note 1), is employed, (*a*) In commands ; e. g. *וְהוֹצֵאתָ אֶת הָאָרֶץ* *let the earth bring forth*, Gen. 1: 24. (*b*) In prohibitions ; e. g. *לֹא תִשְׁחָד* *destroy not*, Deut. 9: 26. (*c*) After *וְ* when it means *that*, etc. ; e. g. Ex. 8: 4, *וַיִּסְרֶה* *that he may remove*. Ex. 10: 17. al. saepe.

NOTE. In respect to the various *forms* and *significations*, etc., of the Fut., comp. §§ 203—208.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other, and often they are used almost indiscriminately ; comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future ; viz.

(*a*) When two Imperatives immediately succeed each other ; in which case the latter often has a Fut. sense, and the former a conditional one ; e. g. Gen. 42 : 18, *עֲשֵׂה וְחָיִה*, *do this and live*, i. e. do this and ye shall live ; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.

(*b*) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning ; e. g. (1) Sometimes when it stands *before* the Fut. ; as Is. 45: 11, *שְׁאֵלֵנִי* *will ye inquire of me—and תִּצְוֵנִי* *will ye prescribe to me* ? 6: 9. (2) When it stands *after* the Fut. ; as Gen. 45: 18, *וְאֶתְּנָהּ* *and I will give you* . . . *וְאָכְלִי* *and ye shall eat*, lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

Use of composite verbs.

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them ;

but it inserts a preposition *between* them and the noun or pronoun which follows them.

NOTE. Different prepositions are used in order to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramæan, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away, put on, put off, put out*, etc.

E. g. *נָפַל* to fall; *נָפַל עַל* to fall over to, to fall away; *נָפַל מִן* to leave, to depart from; *נָפַל לְפָנַי* to fall down before any one. *קָרָא* to call; *קָרָא אֶל* to call to, to invoke; *קָרָא לְ* to name. *שָׁאַל* to ask with an Acc. of the person; *שָׁאַל* to demand, with an Acc. of the thing demanded; *שָׁאַל אֶת* to consult any one.

§ 507. No definite rules can be made out for the very various usage of the prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases: viz.

(a) The preposition *אֶת* is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove*, etc.; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch*, etc.

(b) The preposition *לְ* is often put after verbs signifying *to make, to attain to, to become* any thing; as 2 Sam. 7: 14, 'I will be to him *לְאָב*, for a father [a father], and he shall be to me *לְבֵן*, for a son [a son]; 1 Sam. 4: 9, *יִהְיֶה לְאֲנָשִׁים*, be ye for men, i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib *לְאִשָּׁה*, for a woman,' i. e. a woman. The later Hebrew makes more frequent use of *לְ* in this way than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

NOTE. This is the habitual construction after the verb *הָיָה* signifying *to become*; e. g. Gen. 2: 7, *וַיְהִי לְחַיָּה חַיָּה*, and he became an animated being.

(c) The particles *כִּי, מִן, עַל, בֵּין, בְּעֵד, אַחֲרַי, לְפָנַי*, etc., are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by verbs.

§ 508. Active transitive verbs govern the Accusative case.

NOTE. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without*, an Acc. after them; e. g. *בָּכָה* to weep, and to bemoan; *הָלַךְ* to go, and to pass through, Gen. 2: 14; *רָשָׁב* to dwell, and to inhabit, Ps. 22: 4; *זָמַר* to sing, and to celebrate with praise; so *רָגַן*, *שָׁיר*, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly without any intervening preposition, which we can translate only by inserting a preposition before the noun which follows them.

E. g. *בָּשֹׂר* to bring good tidings to any one, *מָרָה* to be refractory AGAINST any one, *זָרַב* to give a pledge FOR any one, etc. Among these are verbs of putting off and on, of ornamenting; of plenty and want; of dwelling in or among; of going out, coming in, coming upon, happening to, etc. Verbs of overflowing, overspreading, etc., take the Acc. of the thing with which they overflow, etc.; as Joel. 4: 18, 'the mountains *עָסִים* . . . *רָטְפוּ*, overflow [with] new wine. Jer. 9:17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. *חָגַג חֵג*, to celebrate a feast; *חָוַר חִידָה*, to propose an enigma, etc. Comp. the English, to run a race, to fight a fight, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. Verbs governing two Accusatives. All verbs which have a causative meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives; the one usually of a person, and the other of a thing.

E. g. Ezek. 8: 16, *מָלְאוּ אֶת-הָאָרֶץ חֲמָס*, they filled [caused to be full] the earth with violence; Gen. 41: 42, *וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ*, and he clothed him with [caused him to put on] garments of fine linen, etc.

NOTE. Many verbs in Kal have a kind of causative meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify to anoint, to sow, to plant, to stone, i. e. cover with stones, to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert any thing into another, as Job 28: 2, *אָבֵן יַצִּיק נְחוּשֶׁה*, stone he fuses into brass; Gen. 2: 7, 'God made man *מִן הָאֲדָמָה* with dust [out of dust] from the earth, where *עָפָר* is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as *בְּ*, *לְ*, *מִן*, *עַל*, etc., before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition implied before the second noun in the Accusative, if the reader chooses this ancient method of construction; but I cannot recommend this method of solving difficulties.

Passive Verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, כָּסַף הָרִים צֶלֶה, *the mountains were covered with the shadow of it.* Ex. 25: 40. 28: 11.

NOTE. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e. g. Job 7: 3, הִנְחַלְתִּי בְרַחֲמֵי שָׁוְיָא, *I have inherited, or I have been made to inherit, months of vanity*, where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

Infinitive absolute.

§ 514. In general this is employed, when the action, etc., designated by it does not stand in immediate connection with a following Genitive, nor in dependence on a preceding Nominative or a particle. The most important cases of its usage are,

(1) It is usually put *before* a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23: 22, עָרַם וְיָצַרְם הוּא, *very subtilely he will deal*; 20: 6, נִשְׁאַל נִשְׁאַל, *he has urgently requested*; Amos 9: 8, לֹא הִשְׁמִיר אֲשַׁמִּיר, *I will not utterly destroy*. Gen. 31: 30. 43: 3, 7, הֲיָדוּעַ נָדַע, *could we indeed know?* 37: 8, הֲמִלְכָּה תִּמְלֹךְ, *shalt thou indeed reign?* Gen. 31: 30.

(b) It denotes assurance, certainty; as Gen. 2: 17, מוֹת תָּמוּת, *thou shalt surely die*; 3: 4. 37: 33, בָּרָה כָּרָה, *he is surely torn in pieces*; Judg. 15: 2, אָמַר אֲמַרְתִּי, *surely I thought or said*.

(c) In general it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the intensive particles of the Greek, German, etc., cannot well be expressed in a translation.

(2) When put *after* a finite tense, it marks continued or often repeated action.

E. g. 2 Sam. 15: 30, עָלוּ עָלָהּ וּבָכוּ, *they went up continually weeping*; Gen. 8: 7, וַיֵּצֵא יִצְחָק וַיָּשׁוּב, *and it continued going and returning*; Gen. 19: 9, 'he is continually acting the part of a judge.' Is. 6: 9. Jer. 23: 17. 1 Sam. 6: 12. 1 K. 20: 37. 2 Sam. 3: 24. 26: 5. In such cases a participle is sometimes used as a second Inf., 2 Sam. 16: 5; or a finite verb, as in Josh. 6: 13.

N. B. although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position in which the sense does not appear to differ from that of the examples under No. 1; e. g. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. Dan. 11: 10, 13.

NOTE 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, שָׁקוּל וְשָׁקָל, with Inf. abs. in Kal and finite verb in Niph'al; Ezek. 16: 4, הִדְחַלְתְּ לֹא תִחַלְתְּ, Inf. in Hoph'al and finite verb in Pual.

NOTE 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אֲדַרְשׁ יְדַשְּׁנֻהוּ, *he will thoroughly thresh him*, roots אָדַרַשׁ and דָּשַׁן, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הָיָה בְּעָשִׂיב *bene faciendo*, for *bene*; 1 Sam. 3: 12, הָיָה לְבָנָהּ, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used in a like sense with the Inf. absolute.

(a) Adverbially; as Is. 60: 14, שָׁחֹהֵךְ *incurvando*, for שָׁחֹהֵךְ; Hab. 2: 10, קָצוּהוּ for קָצוּהוּ. (b) With a finite verb; as Num. 23: 25, קַבְּ לֹא תִקְבְּנִי, *thou shalt not curse at all*, for קָבַד; Ruth 2: 16, שָׁלֵם, for שָׁלַח; Ps. 50: 21, הָיְתָה-אֲהֵיָהּ for הָיָה, etc. But instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb; and this for any mood, tense, or person.

(a) When a finite verb is expressed, and precedes the Inf.; as Dan. 9: 5, מָרְדְּנוּ וְסָוֵר, *we have rebelled and apostatized*; Est. 9: 6. Jer. 14: 5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Jer. 32: 44, 'fields shall they buy, וְכָתוּבָה *and they shall write bills of sale*, וְחָתְמוּ—וְיָחִידוּ *and they shall seal them—and take witnesses*,' Num. 15: 35. Deut. 14: 21. Is. 5: 5.

(b) When the Inf. absolute stands alone; as Deut. 5: 12, שָׁמֹר sim-

ply, instead of *תִּשְׁמְרוּן* *תִּשְׁמְרוּ* as it is in Deut. 6: 17; Ex. 20: 8, *זָכוּר*, for *זָכוּר תִּזְכָּר* as in Deut. 7: 18; Job 40: 2, *הָרֵב* *an contendendo?* for *רֵב* *הָרֵב* as in Judg. 11: 25. So also in Is. 21: 5. Hos. 4: 2. 2 K. 4: 43. 2 K. 22: 20. Is. 22: 13, et al. saepe.

For the Imper. this latter usage is frequent; e. g. Deut. 5: 12, *שְׁמֹר*, *keep*; 1: 16. Jer. 2: 2, *הֵלֹךְ*, *go*; 13: 1, etc. Num. 25: 17. See several examples also under *b* above.

NOTE. The Inf. abs. is in some cases to be translated in a *passive* sense; as Prov. 12: 7, 'the wicked *הַפֹּסֵךְ*, *are to be destroyed*.' This is elliptical; the full phrase would be *הַפֹּסֵךְ יִהְיֶה כְּפֹסֵךְ*. So *הַגֵּשֶׁר*, Prov. 15: 22.

§ 518. It deserves special notice, that the Inf. abs. is often employed in a kind of *energetic* sense, or as a kind of *nomen actionis repetitae*, i. e. to denote the *practice* of doing any thing.

E. g. *אָלוֹהַּ יִכְהַשׁ וְיִרְצֶה וְיִגְנֹב פְּרָצֵי*, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4: 2. Is. 21: 5. 59: 4. Jer. 7: 9. 23: 14. 8: 15. 2 K. 4: 43. Prov. 12: 7. Ps. 22: 9.

NOTE. As the Inf. abs. has generally an *intensive* sense, whether employed with a finite verb or standing alone, it may be called the *energetic* form of verbs. The usage adverted to in § 517, § 518, shews that the Heb. language possesses a most striking power of brevity and energy.

REMARK 1. Seldom is the subject of the Inf. abs. expressed, when it stands for a *finite* verb; but such a case is found in Ezek. 1: 14.

REMARK 2. Very seldom is the Inf. construct employed, in such cases, in the same sense as the Inf. absolute. But see under § 516, Even *verbals*, i. e. verbal nouns which were originally Infinitives, are sometimes employed in the room of the Inf. abs., in the poetic parts of the Scriptures; e. g. *פָּחוּז כַּמַּיִם*, *boiling over as water* [finds place], i. e. Reuben boils over as water; Gen. 49: 4. So *לָחֵם* in Judg. 5: 8. Probably in a like way *מְשֹׁשׁ* in Is. 8: 6.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, is used like one in respect to construction, position, government, and even form.

NOTE. But the Inf. has no plural form; nor can it become a *definite* noun and take the article. It is simply *nomen actionis*.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. 2: 18, הָיְתָה הָאָדָם, 'the being of the man alone is not good;' 29: 19, תָּתִי (Inf. of תָּתַן) 'my giving is good;' 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, שָׂחָה הָאֶמְקָה, the time of collecting; 2: 4, בְּיוֹם עֲשׂוֹה, in the day of making; Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, וַיָּרִידוּ, לְעַבְדוֹ and let them be for serving, i. e. let them serve. 8: 11. Ezek. 30: 16, תִּהְיֶה לְהִבָּקֵעַ, it shall be for being pierced through, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, 'I knew not יָצָאָה וְבָאוּ, the going out or coming in;' Jer. 5: 3. Gen. 21: 6. The Acc. here commonly has לְ before it; as Gen. 11: 8. Ex. 2: 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. 39: 2, 'I will guard my way מִתַּחֲטֹא from sinning.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With בְּ; as Gen. 2: 4, בְּהִבְרָאָם, when they were created, lit. in the being created of them; Ex. 16: 7, בְּשִׁמְעוֹ, because he heard; Is. 1: 15. (b) With בְּ; as Gen. 44: 30, בְּבֹאִי, when I come; 39: 18, בְּהִרְיָמִי, when I lifted up. (c) With לְ; Gen. 2: 3, לְעֲשׂוֹה, when he made it; Is. 7: 15, לְדַעְתּוֹ, until he know; 1 K. 16: 7, 'to provoke him by his doings, לְהִירֹת in that he was or in respect to his being.' In like manner, with מִן, עַד, עַל, לְמַעַן, מִיָּחוּד, אֲחֵר, etc.

NOTE. The preposition מִן has often a *negative sense* in such cases; e. g. Gen. 27: 1, 'his eyes were dim מִן־רְאוֹת, so that he could not see,' lit. from seeing; 16: 2. Ex. 14: 5. For מִן before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with לְ, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2: 5, 'and there was no man לְעַבְדוֹ, to till the ground;' v. 10, 'and a river went out from Eden לְהַשְׁקוֹת, to water the ground;' 11: 6, 'all which they may purpose לְעֲשׂוֹת to do,' etc. When בְּלִיתִי (not) comes before an Inf., the לְ is put before it; as Gen. 3: 11, 'which I command thee לֹא־לִבְלִיתִי not to eat, lit. in respect to the not of eating, i. e. the Inf. is used as a noun in regimen with בְּלִיתִי.'

§ 523. The Inf. const. with לְ, and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis

expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter; as 2 Chr. 26: 5, נִדְרַשׁ אֱלֹהִים, *and he sought God*, lit. and he was for seeking God; Gen. 15: 12, 'the sun was about to go down,' lit. was for going down; 2 Chr. 11: 22. Ezra 3: 12.

(b) Of the Present; as Is. 44: 14, הֹדֵךְ לְכַרְתָּ-לּוֹ [הִנֵּה], *he hews down for himself*, lit. [he is] for hewing down. Prov. 19: 8, 'he that is wise, findeth prosperity,' lit. is for finding; so Is. 21: 1.

(c) Of the Future; as Is. 38: 20, יְהוָה [יְהִי] יִהְיֶה לְהוֹשִׁיעַנִי, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah will teach them,' lit. will be for the teaching of them; 49: 15. 62: 10. Ecc. 3: 14. So Ps. 101: 8, 'soon I will destroy the wicked of the land, I will cut off,' etc., i. e. will be for the cutting off, etc.

(d) Of the passive; as Josh. 2: 5, 'and it came to pass when the gate was to be shut,' lit. and the gate was for shutting, or to be shut; Deut. 31: 17, וְהָיָה לְאֹכַל, *and they shall be devoured*, lit. and it shall be for devouring; Is. 6: 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall, can, must*, etc.; as 2 K. 4: 13, מָה [הִנֵּה] לַעֲשׂוֹת, *what [is] to be done for thee?* 2 Chr. 19: 2, הֲלֹא יִצְוֶה [הִנֵּה] לְעֹזֵר, *should one help the wicked?* Judg. 1: 19, לֹא [הִנֵּה] לְהוֹרִישׁ, *he could not dispossess them*; Hos. 9: 13. Amos 6: 10. 2 Chr. 20: 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

NOTE. When the noun which follows the Inf. is *object*, must be judged of in many cases merely by the nature of the sense designed to be conveyed.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, בִּפְעֻלֹת הַלָּהֶב, *in the mounting up of the flame*, i. e. when the flame mounted up; 1 Sam. 23: 6, בְּבִרְחַת אַבְיָתָר, *in the flying of Abiathar*, i. e. when Abiathar fled; Ps. 66: 10. Here also belong those cases in which the Inf. const. takes *pronominal-suffixes*, i. e. suffixes in the Genitive.

NOTE. In a few cases the *object* immediately follows the Inf., and

apparently in the Genitive; e. g. עֲשׂוֹת מִשְׁפָּט, *to do or the doing of judgment*, Mich. 6: 8.

§ 526. Besides the *subject* in the Gen. after the Inf. construct, it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2: 4, בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם, *in the day of Jehovah's making the earth and the heavens*, i. e. in the day when Jehovah made, etc. 1 K. 13: 4, בְּשָׁמַע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ, *when the king heard the word of the man*, etc. Is. 58: 5, 'a day עֲנֹת אָדָם נַפְשׁוֹ, *when a man will afflict his soul*,' etc. So with the subject and two Accusatives; as Gen. 41: 39, אֲחֵרֵי הוֹדִיעַ אֱלֹהִים אוֹתָךְ אֶת-כָּל-זֹאת, *since God's showing you all this*, i. e. since God hath shewn, etc.

NOTE 1. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5: 24, בָּאֵשׁ קֵשׁ לִשׁוֹן, *as the flame of fire devours the stubble*; 20: 1. Gen. 4: 15.

NOTE 2. When *suffix pronouns* are joined to the Inf., the *verbal* forms mark the Acc. of *object*, and the *noun-forms* shew that *subject* is designated; e. g. verbal, לְהַרְגֵנִי, *to kill me*; on the contrary with a noun-suffix, as בִּקְרָאִי, *when I call*.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1: 4, 'one generation הֹלֶכֶת *passeth away*, and another generation בָּא *cometh*;' 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense; as נִרְאָא אֲנִי, *I fear*; נִרְאָא אַתָּה, *thou fearest*; נִרְאָא אֲנָחְנִי, *we fear*; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations, specially after any expression of time past; e. g. Gen. 2: 10, 'and a river יֵצֵא *issued* from Eden;' Deut. 4: 3, 'your eyes הִרְאֹו *have seen*;' Gen. 31: 17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17: 19, 'Sarah יֵלֶד *shall bear* a son,' etc. 19: 13, מְשֻׁחֲתִים, *'we are about to destroy* the city;' 6: 17, 'behold I מְבִיא *will cause to come* a flood;' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4: 10, קוֹל דְּמִי אָחִיךָ צֶעֶקֶרֶם, *the voice of thy brother's blood cries* [cry]; comp. § 496.

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19: 14, מְשַׁחֲיִית יְהוָה הָעִיר, *Jehovah is about to destroy the city*; Ps. 76: 8, נוֹרָא, *metuendus*; Ps. 18: 4, מְהֻלָּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle חֲרֹשׁוֹת, *were ploughing*;' Neh. 1: 4, וְאָחִי צָם וּמָתַפְּלֵל, *I was fasting and praying*; 2: 13, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

NOTE. In like manner הֵיכָּן *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, 'if thou savest,' Gen. 24: 49. 43: 5, 'if thou dost not send away,' Ex. 5: 16, 'straw אֵין נָתַן *is not given*;' Lev. 26: 6. In the later Hebrew the construction of the participles with the subst. verb, in order to designate the past, is very common.

§ 531. *Active* participles may govern the same cases as their verbs; but it is a more common construction to put them in *regimen* with the noun that follows.

E. g. יִרְאָה אֶת-יְהוָה, *fearing Jehovah*; so 1 Sam. 18: 29. 1 K. 9: 23, and al. saepe. On the other hand the *construct* state is very common; as Ps. 84: 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בּוֹר, *the descenders of*, [i. e. those who go into] *the pit*; 5: 12, אֲהַבֵּי שְׁמִי, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive* participles are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, לְבוּשׁ בָּדִים, *clothed [with] linen garments*; 1 Sam. 2: 18, חָגוּר אֶפְדֹּד, *girded [with] an ephod*. So in Greek ἀναδεδίηεν ἐπιτεμνένος, IL. a. 149. (b) With the Gen.; as Ezek. 9: 11, לְבוּשׁ הַבְּדִים, *clothed [of] linen garments*; Joel 1: 8, חָגַרְתָּ-שֵׁק, *girded [of] sackcloth*; Ps. 32: 1, נָשַׁר-פֶּשַׁע, *pardoned [of] sin*, etc.

NOTE. When there is but one form of the participle, as מָוֹת (from מוּת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. Active participles are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of *agents* actively or passively considered.

Peculiar Construction of two verbs together.

VERBS USED AS ADVERBS.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the *first* of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. 2: 3, אַל תִּרְבוּ תְדַבְּרוּ, *do not make much [and] speak* i. e. do not say much; Job 19: 3, לֹא תִבְשׁוּ תִתְקַרְבוּ-לִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. 26: 18, וַיָּשָׁב וַיִּחְפֹּר, *and he returned and dug*, i. e. he again dug; 19: 22. 27: 20. 30: 31. 31: 28. Hos. 1: 6. Ps. 51: 4. 71: 20. So הִיָּסִיד is used for *well, skilfully*, Ps. 33: 3; הוֹסִיף for *again, once more*, Gen. 4: 2. 8: 12. בָּלָה for *ad finem, entirely*, Gen. 24: 15. מָהֵר for *hastily, quickly*, Gen. 27: 20. Ex. 2: 18. הִרְבָּה for *much, often*, 2 K. 21: 6. Ps. 51: 4. שׁוּב for *again*, 1 K. 19: 6. Job 7: 7. The same is true of some other verbs. In some cases the *second* verb is in the Inf. mode; as Gen. 27: 20. Ex. 2: 18, etc.

NOTE. Not all the cases where two verbs come together, are of the same nature as those just described; for (1) The Inf. abs. and const. may be joined with a finite verb; e. g. יָכָלְתָּ עֲמֹד *thou art able to stand*, לֹא אָבוּ הָלוֹךְ *they were not willing to go*. (2) The Inf. with ל often follows another verb; as מְהֵרָה לִמְצָא *thou hastenest to find*. (3) Two *finite* verbs may follow each other, asyndic, i. e. without a conjunction between them, and still the full sense of both may be preserved; e. g. 'Jehovah נִפְסָךְ הִקְדִּילי *was pleased to make sick*,' lit. was pleased—made

sick. And so also when the second verb is in the future; as וְשָׁלַחְתָּ פָּרֶדֶד, *and thou shalt come down on the third day*, lit. thou shalt make it a third [day]—thou shalt come down, 1 Sam. 20: 19. (4) Or the two verbs may have ו between them: as 'O that יָרְדְּתִי וְאָמַצְתִּיהוּ, *I knew—that I might find him*, Job 23: 3. (5) Even a Part. also may be joined to a verb in the like manner; as Is. 33: 1.

ADVERBS.

Gesenius has given in his Grammar of 1834, *eleventh* edition, a large catalogue of the adverbs, classified and briefly defined. After all, the exhibition of them is imperfect, compared with that which he has made in his Lexicon; and as alphabetical order is not at all observed, it answers but little purpose for the student. Besides, the matter of such a catalogue is properly *lexicographical*, and belongs neither to etymology nor to syntax. I have limited myself almost exclusively to *syntactical* principles here. For the *forms* of adverbs, etc., the reader will consult § 402 seq.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify; as Gen. 18: 4, מְעַט־מַיִם, *a little water*; Neh. 2: 12, אֲנָשִׁים מְעַט, *few persons*; Is. 30: 33, עֲצִים הַרְבֵּה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. 2: 31, דָּבַר חַטָּא, *innocent blood*; Ezek. 30: 16, יוֹצְרֵי יוֹמָם, *daily persecutors*; Deut. 26: 5, מְחֵי מְעַט, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. 6: 10, אֶל חֵנֶם, *gratis*; 2 Chr. 19: 36, בְּתַחֲאֵם, *suddenly*; 1 K. 22: 20, בְּכֹחַ, *so*, [lit. in the so]; Esth. 4: 16, בְּיָבֵן, *so*; Neh. 9: 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, מְאֹד מְאֹד, *very much*; Deut. 28: 43, מְעַלְיָה, *higher and higher*, מְטָה מְטָה, *deeper and deeper*; 1 K. 20: 40, הִנֵּה וְהִנֵּה, *hither and thither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, *אֵין בָּסָף לֹא נִחָשֵׁב*, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9: 20, *לֹא* is omitted. Ex. 14: 11, *הֵמָּה לֹא קִבְּרִים*, *because there were no graves at all*. Zeph. 2: 2 etc.

§ 538. A negative particle is often joined with nouns and adjectives to qualify the sense of them.

E. g. Deut. 32: 6, *לֹא חָכָם*, *not wise*, i. e. foolish; Ps. 43: 1, *לֹא הִתִּיר*, *unmerciful*; Job 30: 8, *בְּלִי שֵׁם*, *disgraced*; Deut. 32: 21, *לֹא-לֹא*, *no God*; *לֹא-עַם*, *not a nation*, i. e. not worthy of this appellation; Is. 31: 8, *לֹא-אִישׁ*, *not a mortal*; 10: 15, *לֹא-עֵץ*, *no wood at all*, etc. This mode of expression is called *λιτότης*.

NOTE. A negative is frequently *implied* in an interrogative sentence; e. g. 2 Sam. 7: 5, *הֲבָנִיבָהּ*, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, 'if I keep silence *מִמֶּנִּי הֲיִדָּח*, *what departs from me?*' i. e. I am not relieved; Cant. 8: 4. Prov. 20: 24. Dan. 1: 10.

§ 538 a. The leading negative *adverbial* particles in Hebrew are *לֹא* and *לֹא־*. The first corresponds in a good degree with *οὐ* in Greek, and designates an *objective unconditional negative*. The second corresponds with *μή*, and designates *subjective and dependent* negation according to the views and feelings of the speaker.

NOTE 1. When *לֹא* stands in a clause with *כִּי*, it is joined in sense with it and designates *none*, provided the noun which follows *כִּי* has not the *article*; e. g. Ex. 12: 16, *לֹא תַעֲשֶׂה כָּל-מְלָאכָה*, *no work shall be done*; Gen. 3: 1. (And so where the negative *אֵין* is used in its room, Ecc. 1: 9). But if the noun following *כִּי* has an article, or *כִּי* itself has one, *לֹא* does not qualify *כִּי*, but simply the verb which it precedes; e. g. *לֹא טַעַם כָּל-הָעָם לֶחֶם*, *the whole people tasted not bread*, 1 Sam. 14: 24. [So Gesenius; but I doubt whether this nice distinction is not factitious. What does the writer mean to say, but that 'none of the people tasted bread?']

NOTE 2. The negative *לֹא־* is exclusively used with the Future, because negation here must be *subjective*, i. e. it is a negation dependent on the views and feelings of the speaker. But when the Future is merely *prohibitory*, then *לֹא* is employed in precepts; e. g. *לֹא תִרְצַח*, *thou shalt not kill*, Ex. 20: 13, et sic al. saepe.

NOTE 3. The negation **אין**, *there is not*, includes the verb of existence in itself, and is the direct opposite of **יש** *there is*. For the various forms it assumes, see the lexicon. When a verb follows, or rather, when the *sense* of a verb is required to follow, a participle is almost exclusively employed ; and so we should expect, because **אין** includes the *verb of existence*, so that **אין נהן** is equivalent to **אין נהיה נהן**.

For other negatives, **בל**, **בגלתי**, **פן**, **טקם**, **אפס**, see the lexicon.

PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

NOTE. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of only one part of this composite word, at another in the sense that each of the prepositions separately used would convey ; e. g. **אחרי-מאדרי**, **אחרי-מאדרי**, **על-מזל**, **מן-למן**, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it ; e. g. **מן-למן** means *from* [something] *to* [something], an idea different from that conveyed by **מן** simply.

REMARKS. (a) Prepositions, like adverbs, designate, in their original and proper sense, the physical relations of *space*, etc. ; and subsequent to this class of meanings, and in a secondary sense come they to designate relations of *time*, *cause*, and other intellectual apprehensions. Prepositions which have respect to *place*, either designate resting in it, or motion to or from it. Several of the former class are also employed in designating motion to or from it ; but those of the latter class are not usually applied *vice versa*.

(b) Nothing can exceed the expressiveness of some of the Hebrew prepositions, especially the *composite* ones. E. g. **בין** (= **מן** and **ל**) designates motion *from between*, i. e. it designates the direction of the motion and the place from which it proceeds. So **מעל**, *away from above*, **מתחת**, *away from under*, etc. Still more complete are such composite forms as **ל** **מחוץ** **ל** ; e. g. 'thou shalt send them **מחוץ** **ל** **המחנה**, *to the without the camp*,' Num. 5: 3, 4, where **ל** marks the direction which the persons sent are to go, and **מחוץ** marks the locality of the place in respect to the camp. And thus often in other connections.

(c) Many compound prepositions which by themselves attain an *adverbial* signification, are made prepositions in sense again, by inserting **לְ** or **לְפָנֵי** after them; e. g. **לְעֵלָּה** *above* or *upwards*, **לְעֵלָּהּ** *over*, etc.

Gesenius has added here a long and valuable lexicographical account of the leading prepositions; which I omit for brevity's sake as above in respect to adverbs. His lexicon gives the substance of the whole, and many particulars not given in the Grammar.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative **וְ**. But the various uses of this and others, are best learned from the lexicons and from practice.

NOTE 1. Gesenius, in his lexicon and in the eleventh edition of his Grammar § 152, has more fully and satisfactorily unfolded the manifold senses of **וְ**, **כִּי**, **אֲשֶׁר**, (employed in a *conjunctive* sense), than I have elsewhere found to be done. The learner may well be referred to his lexicon for a copious illustration, not only of these words, but of all the Hebrew particles used in the sense of conjunctions.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERROGATIVES.

§ 540 a. Interrogative sentences are formed in a variety of ways, either *without* or *with* words designed to mark interrogation.

(a) Merely by the tone of voice; e. g. **וְשֵׁלוֹם לְיָעֶר**, *is it well with the young man?* 2 Sam. 18: 29. So in Gen. 27: 24. 2 Sam. 9: 6.

NOTE 1. When **לֹא** is prefixed to an interrogative of this nature, the answer is expected to be *affirmative*; e. g. Jon. 4: 11, **לֹא אֶחָדָם**, *should I not spare?* Ans. yes. So in Job 14: 16. Lam. 4: 36, 37.

On the other hand ; when לֹא precedes, a *negative* answer is expected ; e. g. 1 Sam. 27 : 10.—This usage corresponds exactly with the Greek interrogative use of οὐκ and μή.

(b) By prefixing הִי, אֵם, מִה, אִי, etc., for the use of which the lexicon must be consulted.

NOTE 2. The Hebrews did not give an answer simply affirmative by a word equivalent to *yes*, but repeated the predicate of the question. E. g. My son Esau art *thou* ? Ans. אֲנִי, *I*, i. e. I am. The negative answer would be given by לֹא, *no*, or *not*.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4 : 8, אֹי לָנוּ, *wo to us*. Ezek. 30 : 2, הֵה לַיּוֹם, *wo for the day !*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1 : 1, אֲשֶׁרִי with a Gen. after it ; 29 : 1, 2, הִבּוֹ, with an Acc., etc.

PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2 : 6, וַיִּרְאֶהוּ אֶת-יְהוֹנָדָה, *she saw him the child* ; 1 Sam. 21 : 14, וַיַּשְׁנוּ אֶת-בְּרָעְמוֹ, *he changed it his understanding* ; Job 33 : 20, וַיִּבְחַד אֶת-רוּחוֹ, *his soul abhors it bread* ; Ps. 83 : 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17 : 6, בְּסִעְסִיעָהּ פְּרִיָּהּ, *in the twigs of it the fruit tree* ; Prov. 14 : 13, אֶת-חֵדְרֵיהָ שִׂמְחָהּ, *the end of it joy* ; Cant. 1 : 6, בְּרָמִי שָׁגִי, *my*

vineyard which [is] to me. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, הָיָה-לִּי, *go for thyself*, i. e. go; Cant. 2: 11, הָיָה לִּי, *it has gone for itself*, i. e. has gone; Gen. 27: 43, בָּרַח-לִּי, *flee for thyself*, i. e. flee; Is. 31: 8, נָס לוֹ, *he has fled for himself*, i. e. he has fled; Job 39: 4, לֹא-שָׁבוּ לָמָּה, *they turned not back for themselves*, i. e. turned not back; Cant. 2: 17, דָּמָה לִּי, *compare for thyself*, i. e. compare; Job 12: 11, 'the palate יִטְעַם-לִּי, *relishes for itself*,' i. e. relishes; 15: 28, 'houses which לֹא-יִשְׁכְּבוּ לָמָּה, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. 13: 13, יִחָבֵל לוֹ, *he shall perish for himself*, i. e. shall perish; Job 19: 29, גִּירוֹי לָכֶם, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac, and even in the Greek; see Matth. Gram. § 389.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, 'a wild ass בָּרֵד לוֹ, *lonely for itself*,' i. e. alone, or lonely; Amos 2: 13, מְלֵאָה לָּהּ, *full for itself*, i. e. full; Ps. 144: 2, מִפְּלִטִי-לִי, *my deliverer for me*, i. e. my deliverer.

§ 547. OF PREPOSITIONS. The prepositions בְּ and מִן are sometimes pleonastic.

(a) בְּ; as Ex. 32: 22, 'thou knowest this people that בְּרָע הֵוא, *they are evil*,' lit. that they are in evil; Hos. 13: 9, כִּי-בִי בְּעֵזְרִי, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, אַךְ בְּךָ אֵל, *only thou [art] God, or only in thee [is] God*; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentiae*.

NOTE. The name of *Beth essentiae* is also extended to בְּ used in cases like the following; as Ps. 118: 7, יְהוָה בְּעֵזְרִי, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 13: 35. Gesenius (Gramm. p. 261) now solves all the phraseology of this nature, by rendering בְּ as equivalent to *tanquam*; e. g. 'I appeared to Abraham אֵל שַׁדַּי, *as the Almighty God*.' So הִגֵּד בְּסוֹבֵב, *be joyful*, i. e. demean yourselves as glad. But how will this solution apply to Is. 45: 14, as quoted above?

(b) בֶּן; as Deut. 15: 7, 'a poor man בֶּן אֶחָד אֶחָד, *one of thy brethren*,' lit. from one of thy brethren; Lev. 4: 2. 5: 13. Ezek. 18: 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling; e. g. Gen. 31: 36, לוֹ יָרַח *it was hot to him*, viz. אַף *anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where אַף is expressed. So 1 Sam. 24: 11, וַתִּחַם עֵינֶיךָ, *and it pitied thee*, i. e. mine eye (עֵינִי) pitied; comp. Gen. 45: 20. Deut. 7: 16, etc., where עֵינֶךָ is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as יְהוָה, אֱלֹהִים; e. g. Prov. 10: 24, *the desire of the righteous*, יִתֵּן *he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. יָלְדָה *she bore*, i. e. children; כָּרַת *he concluded*, viz. בְּרִית *an agreement*; נָטָה *he inclined or spread*, i. e. אָזֶן *the ear*, or אֹהֶל *the tent*; נָשָׂא *he lifted up*, i. e. קוֹל *the voice*; צָרַךְ *he arranged*, i. e. מְגִלָּים *words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted. A good lexicon notes such usages.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, עֵינֶיךָ יוֹנִים, *thine eyes [are the eyes] of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them are

commonly omitted; days and months, also, are in the like manner occasionally omitted.

E. g. *אַלְפָּה בָּסָה*, *a thousand* [shekels] *of silver*; *עֶשְׂרֵה זָהָב*, *ten* [shekels] *of gold*; *שֵׁשׁ עֶפְרָיִם*, *six* [ephahs] *of barley*; *שְׁנֵי לֶחֶם*, *two* [loaves] *of bread*; comp. § 463. So in respect to time; as *בְּאַחַד*, *on the first* [day] *of the month*. Gen. 8: 15. Ex. 12: 18. Ezek. 1: 1. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, *לְהַחְיֵיהֶם*, *to preserve* [them] *alive*, etc., instead of *לְהַחְיֵיהֶם*; Ex. 15: 2, 'Jehovah is my strength, *וְזִמְרָה* and [my] *song*,' for *וְזִמְרָתִי*; Ps. 40: 10, 11. 66: 6, etc. (c) In the Acc. after verbs; as Ex. 2: 25, 'and God *וַיִּרְאֵם* observed them,' for *וַיִּרְאֵם*; so perhaps Ps. 137: 5, 'let my right hand *וְתִשְׁכַּח* forget [me];' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun *אֲשֶׁר* is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land *לֹא לָהֶם*, [which] *is not theirs*,' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; Ex. 4: 13, 'send *בְּיַד* *הַשֵּׁלַח* [אֲשֶׁר], *by the hand* [of him whom] *thou wilt send*,' see § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] *מְסַכְתִּי* *I have mingled*,' Gen. 3: 13, *מַה-זֹּאת עָשִׂיתָ*, *what is this* [which] *thou hast done*?

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way *בְּהֵלְכֵם* [in which] *they go*,' Job 3: 3, 'perish the day *בְּוִלְדִּי* [אֲשֶׁר], [in which] *I was born*,' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, *שָׁם* *זִוְרָה* *הוּא* [אֲשֶׁר], [where] *he arose*. (e) Sometimes even the pronoun which *אֲשֶׁר* would qualify, is also omitted; as Ps. 4: 8, 'more than in the time *רִבְנָם* [אֲשֶׁר] *their corn and new wine increase*, etc.' Comp. § 478. Note.

(f) *אֲשֶׁר* in the sense of *that which*, *he who*, *those who*, etc., is often omitted; e. g. Job 24: 19, 'Sheōl takes away *הַחַטָּאִים* [those who] *have sinned*,' Ps. 12: 6, 'I will place in safety *לִי* *הַיָּסִיד* [him whom] *one*

puffs at ; i. e. who is contemned. (g) In an *adverbial* sense ; as 1 Chr. 15 : 12, אֶל הַכִּינּוֹחַי לוֹ, *to* [the place which] *I have prepared for it* ; comp. § 478. Note.

NOTE. The omission of אָשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. OF VERBS. The verb of existence (הָיָה) is commonly omitted between a subject and its predicate, especially when the predicate stands first ; see § 446.

E. g. Gen. 3 : 11, בִּירֵרוֹם אָנֹכִי, *for naked* [am] *I* ; 4 : 13, גָּדוֹל זְנוֹנִי, *great* [is] *my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb אָמַר (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8 : 4, 'when I behold the heavens, [אָמַר אָנִי *I exclaim*], Lord, what is man !' 10 : 4, 'the wicked in his pride [אָמַר *has said*], בֹּל-יִדְרֹשׁ [Jehovah] *will not punish* ;' comp. v. 13, where the ellipsis is supplied ; Ps. 52 : 8, 9. 59 : 8. Job 8 : 18. Ecc. 8 : 2, אָנִי, i. e. [אֹמֵר].

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted ; comp. § 517.

NOTE. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context ; e. g. in Job 39 : 24. Is. 66 : 6. Ps. 3 : 9. 4 : 3. 6 : 4. 7 : 9. Jer. 11 : 15. 2 Sam. 23 : 17, comp. 1 Chr. 11 : 19. 1 K. 11 : 25. 2 K. 6 : 33. Hos. 8 : 1. Prov. 6 : 26.

§ 557. OF ADVERBS. The interrogative הֲ is often omitted.

E. g. Gen. 27 : 24, אַתָּה זֶה בְּנִי, *art thou my very son*, for הֲאַתָּה ; 3 : 1, אַתָּה כִּי, *is it so then that*, for הֲאַתָּה כִּי ; 1 Sam. 16 : 4. 30 : 8. 2 Sam. 9 : 6. 18 : 29. Job 40 : 25. Such ellipsis often takes place in a *negative* interrogation before לֹא ; as Jon. 4 : 11, וְאַתָּה לֹא אֶחָד, *and should not I spare Nineveh* ? instead of הֲלֹא ; Lam. 1 : 12. 3 : 36. Ex. 8 : 22. 2 K. 5 : 26. Job 14 : 16, וְלֹא תִשְׁמַר, *and wilt thou not keep watch over my sins* ? So also before אֶל, 1 Sam. 27 : 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative adverb* is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, 'speak not proudly, וְאַתָּה עֲתֹק, *let* [not] *any rash thing proceed* from your mouth;' Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted הַאֲבִיר, *shall* [not] *always perish*;' Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

NOTE. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor*, *but*, etc.; e. g. Ps. 44: 19, 'our heart has not turned back from thee, וְהָסֵא אֲשֶׁרֵנוּ, *NOR* *our steps declined*;' Is. 41: 28, וְיָשִׁיבוּ *NOR* *did any answer*, or *BUT* *none gave answer*; Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. OF PREPOSITIONS. The prepositions בְּ, לְ, etc., are not unfrequently omitted where the sense requires them.

(a) The prefix בְּ; as Ps. 66: 17, אֶלְיִי פִי-קָרָאתִי, *I cried to him* [with] *my mouth*, for בְּפִי; 12: 3. 17: 10, 13, 14. 60: 7, 'help me רְמִינֶךָ [with] *thy right hand*;' 108: 7. 109: 2, etc. But all these and the like cases may be solved in another way, viz. by the Acc. or Abl. of instrument, etc. Note also that the prefix בְּ, when used as a conjunction, usually excludes בְּ; as Am. 9: 11, בְּיָמֵי עוֹלָם, *as* [in] *the days of old*, for בְּבָיִת. (b) The prefix לְ; as Prov. 27: 7, רָעָבָה לְנֶפֶשׁ, [to] *the hungry soul*, for לְנֶפֶשׁ; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition מִן; Ecc. 2: 24, 'nothing is better for a man שִׂיאֵכֶל [than] *that he should eat*,' for מִשִּׂיאֵכֶל.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

§ 561. Conjunctions which serve to connect words and phrases are often omitted.†

* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndic construction*, i. e. without *σύνδεσμος* or conjunction.

(a) The copulative Vav; as Gen. 31: 2, *הַיּוֹם שֶׁלֹּאמֶינָהּ yesterday* [and] *the day before*; Judg. 19: 2, *אַרְבָּעָה חֳדָשִׁים, a year*, [and] *four months*; Hab. 3: 11, *שֶׁמֶשׁ יָרָה, sun* [and] *moon*; Nah. 3: 1. Is. 63: 11. 32: 14. 27: 4. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry, or in the phraseology of common life. (b) The disjunctives וְ, אוֹ or; as 2 K. 9: 32, *שְׁנַיִם שְׁלֵשָׁה two* [or] *three eunuchs*; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, כַּ as; Is. 21: 8, *וַיִּקְרָא אֶלְיָהוּ he cried out* [as] *a lion*; Ps. 11: 1, *נִוְדוּ הַרְכָּם צְפוּר, fly to your mountain* [as] *a bird*; Is. 51: 12, 'who shall be made *חֲצִיר* [as] *grass*;' Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כִּי so, the first member often omits כִּי; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כִּי so are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, that; as Ps. 9: 21, 'the nations shall know *אֲנֹשׁ הֵמָּה* [that] *they are mere men*;' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

Ellipsis in poetic parallelism.

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versa*.

In the second member. (a) A noun; as Ps. 24: 1, *לַיהוָה 'Jehovah's* is the earth and all that is in it, [*Jehovah's is*] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 7, *אֲנִי, I am* a worm and no man, [*I am*] the scorn of men;' so *אֶתָּה*, in v. 10. (c) A verb; as Ps. 23: 3, 'O my God, *אֶקְרָא I call* all the day, . . . and all the night [*do I call*];' 1: 3, *עַד אָנֹכִי אֶשִׁיחַ, how long shall I have* anxiety in my soul, [*how long shall I have*] sorrow in my heart?' Is. 49: 7, 'kings *יִרְאוּ shall behold* and rise up, princes [*shall behold*] and do reverence, etc.' (d) An adverb; as Ps. 10: 1, *לָמָּה, why*, Jehovah, standest thou afar off, [*why*] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of לָמָּה, see § 558. (e) A preposition; as Job 12: 12, *בִּישֵׁיטִים, with the aged* is wisdom, *וְאֶרֶץ, and* [*with*] *length* of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—*וְהַיְכָל, and* [to] the temple,' for *וְהַיְכָל*; 28: 6. Job 34: 10. Gen. 49: 25, *מֵאֵל, from the God* of thy father—*וְאֵל שַׁדַּי, and* [*from*] the Almighty,' for *וְאֵל*; Ps. 22: 2, 'why art thou distant *מִדְּבַר, from* the words of my cry,' for *מִדְּבַר*; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how shall [*my glory*] be

profaned, for I will not give כְּבוֹדִי, *my glory* to another? And so often.

REMARK. These principles of ellipsis are by no means limited to *poetry*; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. 6: 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, בָּהֲצֹחֹוֹ—וַיָּשֶׁב, *when he strove—and returned*; Gen. 39: 18, בְּהִרְיָמִי קוֹלִי וָאָקְרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle and proceed with a *finite* verb.

E. g. Prov. 19: 28, מְשַׁדְּדֵי אָב יִבְרִיחַ אֹם, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of *person* especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. 1: 29, 'for **THEY** shall be ashamed of the groves, which **YE** have loved;' Gen. 49: 4, '**THOU** wentest up to thy father's bed—**HE** went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, '*I* am Jehovah who made the universe,—**HE** frustrates the signs,' etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

NOTE. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa*; as Prov. 8: 17 (Kethib), 'I love אֶהְיֶה, *HER* lovers,' i. e. those who love me; Mic. 1: 2, 'hear ye people, כֻּלָּם *all of them*;' i. e. all of you; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22: 22, מַקְרִנִי רַמִּים צְנִיתָנִי, *answer [and deliver] me from the horns of the wild bulls*, comp. v. 13; Ps. 74: 7, לְאַרְצִי הִלְלוּ מִשְׁכְּנִי, *to the earth have they [cast down and] defiled thy dwelling*; 1 Sam. 10: 9, וַיִּהְיֶה-לֵּב אֱלֹהִים לְבַב אַחֵר, *and God changed [his heart and gave] to him another heart*; 1 Chr. 12: 17, לְבַרְמוֹתַי לְצַרִּי, *but if to deceive [and betray] me to my enemies*; Ps. 118: 5. Is. 38: 17. Josh. 4: 18. 2 Sam. 18: 19. Hos. 1: 2, etc.

ZEUGMA.

§ 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects; e. g. Job 4: 10, 'the voice of the lion, and the teeth of the young lions, *are broken out*,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, 'wherefore should we die, *we and our land*,' i. e. we die, and our land [become desolate]; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Esth. 4: 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted; e. g. Ps. 65: 9, 'thou makest מוֹצָאֵי, *the outgoings* of the morning and the evening to rejoice,' where *outgoings* cannot be predicated of evening; Gen. 2: 1, 'the heavens, and the earth, and all צְבָאָם *the host of them*,' i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they shall be for signs, וְלִמְצֹדִים *and for seasons*,' i. e. they shall be for signs of seasons, etc. 3: 16, *I will multiply thy sorrows and thy conception*, i. e. I will multiply the pains of thy conception; Job 10: 17, *misfortunes and a host*, i. e. a host of misfortunes; 4: 16, *stillness and a voice*, i. e. a low voice; comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, *ἐν διὰ δύοιν*, *one thing by two*.

PARONOMASIA.

§ 570. The name *paronomasia* is given to an expression, which contains two or more words selected in such a manner that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. 1: 2, חֲדָרָה וְרֵבָה, *desolate and empty*; 4: 12, נָע וָנָד, *a fugitive and a vagabond*; 18: 27, עָפָר וָאֵשׁ, *dust and ashes*; Job 30: 19. Is. 28: 10, צוֹ לִצּוֹ, *law here and law there, precept here and precept there*; 24: 17, נֶפֶחַ וְנֶפֶחַ, *terror and a snare and a sling*; Ps. 18: 8. Lam. 3: 47. Jer. 48: 43. Is. 24: 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. 8: 2, צִמָּח, *the stalk* yields no קֶמַח *meal*; Is. 5: 7, 'and he looked לְמִשְׁפָּט *for equity*, and lo מִשְׁפַּח *shedding of blood*, for צְדָקָה *righteousness*, and lo צִעֲקָה *the cry* of the oppressed;' 7: 9, 'if לֹא יִאֱמִינוּ *ye will not believe*, then לֹא יִקְוּ *ye shall not be established*;' 61: 3, 'he shall appoint תְּהִי אֵפֶר, *beauty instead of ashes*;' Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek 43: 11, מוֹצְאֵי וּמִבְּאֵר, where מוֹבָא stands for מוֹבָא; Ps. 32: 1, נְשִׁי־פֶשַׁע פְּסִי־הַטָּהָה, where נְשִׁי stands for נְשִׁי. See Mic. 1: 8. Ezek. 4: 11. Amos 5: 26.

(d) By employing, in some cases, a word sounding in *some degree*

* Besides the name *παρωνομασία*, the Greek rhetoricians also called this figure *παρρηχισμός* and *παρωνυμία*; the Latins, *agnominatio*.

like another; as Joel 1: 15, 'it shall come *כְּשֶׁנֶד*, *as destruction from the Almighty*;' Jer. 51: 2, 'I will send against Babylon *זָרִים* *barbarians*, *וְזָרוּהָ* *and they shall scatter her*;' Is. 32: 7, 'בְּלִי בָלִיר, *the armour of the crafty is evil*;' Ezek. 7: 6, 'קֵץ בָּא בָּא הַקֵּץ וְהַקֵּץ אֵלֶיךָ, *the end is come, come is the end, it is waked up against thee*;' Is. 1: 23, 'שָׂרֵיךָ סֹרְרִים, *thy princes are revolters*;' comp. Hos. 9: 15. Is. 57: 6. Amos 8: 2.

(e) By repeating the same word in a different signification; as Ecc. 7: 6, 'like the noise [*crackling*] *הַסִּירִים* *of thorns* under *הַסִּיר* *a pot*;' Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty *עֲרִירִים*, *asses' colts*, and had thirty *עֲרִירִים*, *cities*;' 15: 16, 'with the jaw bone *הַחֲמוֹר* *of an ass*, have I slain *הַחֲמוֹרִים* *one heap two heaps*;' 1 Sam. 1: 24, 'and *הַנַּעַר נָעַר* *the lad was yet a lad*;' Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A rod *שֶׁקֶד* *of the almond tree*. Then God said, Well, for *נִשְׁקָד* *I watch over*, etc.'

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. 1: 10, 'בְּכוֹ אֵל תִּבְכוּ, *in Acco weep not*, *בֵּית לֶעֶפְרָה* *in Beth Leaphra* roll thyself *עָפָר* *in the dust*;' 1: 14, 'the houses *אֶחְזִיב* *of Achzib* *הָאֶחְזָב* *are liars*;' Zeph. 2: 4, 'עֲזוּבָה, *Gaza is forsaken*;' Gen. 9: 27, 'God *יִפְתָּה* *will enlarge Japheth*;' 49: 8, 'יהודה, *O Judah*, thy brethren *יְיָדֶךָ* *shall praise thee*;' 49: 16, 'דָּן יִדִּין, *Dan shall judge*;' 49: 19, 'גַּד יִגְדֹּדוֹ, *Gad, a host shall press upon him*;' Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

NOTE. Paronomasia is somewhat common in the New Testament; as Matt. 8: 22, *ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς*, *let the dead bury their own dead*; see above in e. In Latin are examples, as *capiatur Capua, cremetur Cremona*; and Cicero exclaims (in Verrem IV. 24), *quod nunquam hujusmodi EVERRICULUM in provinciâ ullâ fuit*. In the writings of the monks of the middle ages, and of the older English divines, paronomasia abounds to such an excess, and withal is often so trifling, that the taste of the occidental literary public has revolted against it, and gone over to the other extreme; so that the usage of the biblical writers in respect to it, has hardly met with a fair estimation.

234 PARADIGM I. Reg. Verb trans., §§ 212—219.

| | | Kal. | Kal. | Niphal. | Piel. |
|-------------------|--------------|---------------|----------------|-------------------|----------------|
| Praet. | 3 m. (sing.) | קָטַל | רָכַב | נִקְטַל | קָטַל (קָטַל) |
| | 3 f. | קָטְלָה | רָכְבָּה | נִקְטְלָה | קָטְלָה (etc.) |
| | 2 m. | קָטַלְתָּ | רָכַבְתָּ | נִקְטַלְתָּ | קָטַלְתָּ |
| | 2 f. | קָטַלְתְּ | רָכַבְתְּ | נִקְטַלְתְּ | קָטַלְתְּ |
| | 1 | קָטַלְתִּי | רָכַבְתִּי | נִקְטַלְתִּי | קָטַלְתִּי |
| | 3 (plur.) | קָטְלוּ | רָכְבוּ | נִקְטְלוּ | קָטְלוּ |
| | 2 m. | קָטַלְתֶּם | רָכַבְתֶּם | נִקְטַלְתֶּם | קָטַלְתֶּם |
| | 2 f. | קָטַלְתֶּן | רָכַבְתֶּן | נִקְטַלְתֶּן | קָטַלְתֶּן |
| | 1 | קָטַלְנוּ | רָכַבְנוּ | נִקְטַלְנוּ | קָטַלְנוּ |
| Inf. | abs. | קָטוּל | רָכֹוב | חִקְטַל (נִקְטַל) | קָטַל (קָטַל) |
| | const. | קָטַל | רָכַב | חִקְטַל | קָטַל |
| Fut. | 3 m. (sing.) | יִקְטַל | יִרְכַּב | יִקְטַל | יִקְטַל |
| | 3 f. | תִּקְטַל | תִּרְכַּב | תִּקְטַל | תִּקְטַל |
| | 2 m. | תִּקְטַלְתָּ | תִּרְכַּבְתָּ | תִּקְטַלְתָּ | תִּקְטַלְתָּ |
| | 2 f. | תִּקְטַלְתְּ | תִּרְכַּבְתְּ | תִּקְטַלְתְּ | תִּקְטַלְתְּ |
| | 1 | אֶקְטַל | אֶרְכַּב | אֶקְטַל | אֶקְטַל |
| | 3 m. (plur.) | יִקְטְלוּ | יִרְכְּבוּ | יִקְטְלוּ | יִקְטְלוּ |
| | 3 f. | תִּקְטַלְנָה | תִּרְכַּבְנָה | תִּקְטַלְנָה | תִּקְטַלְנָה |
| | 2 m. | תִּקְטַלְתֶּם | תִּרְכַּבְתֶּם | תִּקְטַלְתֶּם | תִּקְטַלְתֶּם |
| | 2 f. | תִּקְטַלְתֶּן | תִּרְכַּבְתֶּן | תִּקְטַלְתֶּן | תִּקְטַלְתֶּן |
| | 1 | נִקְטַל | נִרְכַּב | נִקְטַל | נִקְטַל |
| <i>Fut. apoc.</i> | | | | | |
| Imp. | 2 m. (sing.) | קָטַל | רָכַב | חִקְטַל | קָטַל |
| | 2 f. | קָטְלִי | רָכְבִּי | חִקְטְלִי | קָטְלִי |
| | 2 m. (plur.) | קָטְלוּ | רָכְבוּ | חִקְטְלוּ | קָטְלוּ |
| | 2 f. | קָטְלֵנָה | רָכְבְּנָה | חִקְטְלֵנָה | קָטְלֵנָה |
| Part. act. | | קוֹטֵל | רוֹכֵב | | מִקְטֵל |
| pass. | | קָטוּל | רָכֹוב | נִקְטַל | |

PARADIGM I. Reg. Verb trans., §§ 212—219. 235

| Pual. | Hiphil. | Hophal. | Hithpael. |
|--------------------------|--------------|--------------------|-------------------------|
| קָטַל (קָטַל) | הִקְטִיל | הִקְטַל (הִקְטַל) | הִתְקַטַּל (הִתְקַטַּל) |
| קָטַלְהוּ (etc.) | הִקְטִילֶהָ | הִקְטַלְהוּ (etc.) | הִתְקַטַּלְהוּ (etc.) |
| קָטַלְתָּ | הִקְטַלְתָּ | הִקְטַלְתָּ | הִתְקַטַּלְתָּ |
| קָטַלְתָּ | הִקְטַלְתָּ | הִקְטַלְתָּ | הִתְקַטַּלְתָּ |
| קָטַלְתִּי | הִקְטַלְתִּי | הִקְטַלְתִּי | הִתְקַטַּלְתִּי |
| קָטַלְוּ | הִקְטִילוּ | הִקְטַלוּ | הִתְקַטַּלוּ |
| קָטַלְתֶּם | הִקְטַלְתֶּם | הִקְטַלְתֶּם | הִתְקַטַּלְתֶּם |
| קָטַלְתֶּן | הִקְטַלְתֶּן | הִקְטַלְתֶּן | הִתְקַטַּלְתֶּן |
| קָטַלְנוּ | הִקְטַלְנוּ | הִקְטַלְנוּ | הִתְקַטַּלְנוּ |
| הִקְטִיל (הִקְטַל) קָטַל | | הִקְטַל | הִתְקַטַּל |
| קָטַל | | הִקְטַל | הִתְקַטַּל |
| יִקְטַל (יִקְטַל) | יִקְטִיל | יִקְטַל (יִקְטַל) | יִתְקַטַּל (יִתְקַטַּל) |
| יִקְטַלְהוּ (etc.) | יִקְטִילֶהָ | יִקְטַלְהוּ (etc.) | יִתְקַטַּלְהוּ (etc.) |
| יִקְטַלְתָּ | יִקְטַלְתָּ | יִקְטַלְתָּ | יִתְקַטַּלְתָּ |
| יִקְטַלְתָּ | יִקְטַלְתָּ | יִקְטַלְתָּ | יִתְקַטַּלְתָּ |
| יִקְטַלְתִּי | יִקְטַלְתִּי | יִקְטַלְתִּי | יִתְקַטַּלְתִּי |
| יִקְטַלְוּ | יִקְטִילוּ | יִקְטַלוּ | יִתְקַטַּלוּ |
| יִקְטַלְתֶּם | יִקְטַלְתֶּם | יִקְטַלְתֶּם | יִתְקַטַּלְתֶּם |
| יִקְטַלְתֶּן | יִקְטַלְתֶּן | יִקְטַלְתֶּן | יִתְקַטַּלְתֶּן |
| יִקְטַלְנוּ | יִקְטַלְנוּ | יִקְטַלְנוּ | יִתְקַטַּלְנוּ |
| יִקְטַל | | יִקְטַל | יִתְקַטַּל |
| הִקְטַל | | הִקְטַל | הִתְקַטַּל (הִתְקַטַּל) |
| (wanting) | | הִקְטִיל | הִתְקַטַּלְי (etc.) |
| | | הִקְטִילוּ | הִתְקַטַּלוּ |
| | | הִקְטַלְנָה | הִתְקַטַּלְנָה |
| | | מִקְטִיל | מִתְקַטַּל |
| מִקְטַל (מִקְטַל) | | מִקְטַל (מִקְטַל) | |

| | | Kal. | Kal. | Kal. | Kal. |
|---------------------------------------------------------------------|--------------|----------------|----------------|---------------------------------|------------|
| Praet. | 3 m. (sing.) | שָׁפַל | שָׁאֵל | יָלַד | יָגַר |
| | 3 f. | שָׁפְלָה | שָׁאֲלָה | יָלְדָה | יָגְרָה |
| | 2 m. | שָׁפַלְתָּ | שָׁאֲלָתָּ | יָלַדְתָּ (יָלְדָתָּ) | יָגַרְתָּ |
| | 2 f. | שָׁפַלְתְּ | שָׁאֲלָתְּ | יָלַדְתְּ (יָלְדָתְּ) | יָגַרְתְּ |
| | 1 | שָׁפַלְתִּי | שָׁאֲלָתִי | יָלַדְתִּי (יָלְדָתִי) | יָגַרְתִּי |
| | 3 (plur.) | שָׁפְלוּ | שָׁאֲלוּ | יָלְדוּ | יָגְרוּ |
| | 2 m. | שָׁפַלְתֶּם | שָׁאֲלַתֶּם | יָלַדְתֶּם | יָגַרְתֶּם |
| | 2 f. | שָׁפַלְתֶּן | שָׁאֲלַתֶּן | יָלַדְתֶּן | יָגַרְתֶּן |
| | 1 | שָׁפַלְנוּ | שָׁאֲלָנוּ | יָלַדְנוּ | יָגַרְנוּ |
| (The other forms in these two words belong to the irregular verbs.) | | | | | |
| Inf. | abs. | שָׁפֹל | שָׁאוֹל | | |
| | const. | שָׁפַל | שָׁאֵל | | |
| Fut. | 3 m. (sing.) | יִשְׁפַּל | יִשְׁאֵל | יִשְׁכֵּן | |
| | 3 f. | תִּשְׁפֹּל | תִּשְׁאֵל | תִּשְׁכֵּן | |
| | 2 m. | תִּשְׁפֹּל | תִּשְׁאֵל | etc. | |
| | 2 f. | תִּשְׁפְּלִי | תִּשְׁאֲלִי | (derived from שָׁכַן, שָׁכְנָה) | |
| | 1 | אֶשְׁפֹּל | אֶשְׁאֵל | | |
| | 3 m. (plur.) | יִשְׁפְּלוּ | יִשְׁאֲלוּ | | |
| | 3 f. | תִּשְׁפֹּלְנָה | תִּשְׁאֲלֶנָּה | | |
| | 2 m. | תִּשְׁפֹּלוּ | תִּשְׁאֲלוּ | | |
| | 2 f. | תִּשְׁפֹּלְנָה | תִּשְׁאֲלֶנָּה | | |
| | 1 | נִשְׁפֹּל | נִשְׁאֵל | | |
| Imp. | 2 m. (sing.) | שָׁפַל | שָׁאֵל | | |
| | 2 f. | שָׁפְלִי | שָׁאֲלִי | | |
| | 2 m. (plur.) | שָׁפְלוּ | שָׁאֲלוּ | | |
| | 2 f. | שָׁפְלֶנָּה | שָׁאֲלֶנָּה | | |
| Part. | act. | שָׁפֵל | שָׁאֵל | | |
| | pass. | | שָׁאוֹל | | |

Par. III. Verbs **ע** Gutt., smooth enunciation. § 224. 237

| | Kal. | Niphal. | Hiphil. | Hophal. |
|------------|--------------|----------------|----------------|----------------|
| Praet. | עָמַד | נָעַמַד | הָעָמִיד | הָעָמַד |
| | עָמְדָה | נָעַמְדָה | הָעָמְיָדָה | הָעָמְדָה |
| | עָמְדָתְּ | נָעַמְדָתְּ | הָעָמְדָתְּ | הָעָמְדָתְּ |
| | עָמְדָתְּ | נָעַמְדָתְּ | הָעָמְדָתְּ | הָעָמְדָתְּ |
| | עָמְדָתִי | נָעַמְדָתִי | הָעָמְדָתִי | הָעָמְדָתִי |
| Plur. | עָמְדוּ | נָעַמְדוּ | הָעָמְיָדוּ | הָעָמְדוּ |
| | עָמְדָתֶם | נָעַמְדָתֶם | הָעָמְדָתֶם | הָעָמְדָתֶם |
| | עָמְדָתְּכֶם | נָעַמְדָתְּכֶם | הָעָמְדָתְּכֶם | הָעָמְדָתְּכֶם |
| | עָמְדָנִי | נָעַמְדָנִי | הָעָמְדָנִי | הָעָמְדָנִי |
| Inf. abs. | עָמוּד | נָעָמוּד | הָעָמִיד | |
| const. | עָמַד | הָעָמַד | הָעָמִיד | הָעָמַד |
| Fut. | יַעֲמֹד | יַעֲמֹד | יַעֲמִיד | יַעֲמֹד |
| | יַעֲמֹד | יַעֲמֹד | יַעֲמִיד | יַעֲמֹד |
| | יַעֲמֹד | יַעֲמֹד | יַעֲמִיד | יַעֲמֹד |
| | יַעֲמֹדִי | יַעֲמֹדִי | יַעֲמִידִי | יַעֲמֹדִי |
| | אֵעָמַד | אֵעָמַד | אֵעָמִיד | אֵעָמַד |
| Plur. | יַעֲמְדוּ | יַעֲמְדוּ | יַעֲמִידוּ | יַעֲמְדוּ |
| | יַעֲמְדֶנָּה | יַעֲמְדֶנָּה | יַעֲמִידֶנָּה | יַעֲמְדֶנָּה |
| | יַעֲמְדוּ | יַעֲמְדוּ | יַעֲמִידוּ | יַעֲמְדוּ |
| | יַעֲמְדֶנָּה | יַעֲמְדֶנָּה | יַעֲמִידֶנָּה | יַעֲמְדֶנָּה |
| | נָעָמַד | נָעָמַד | נָעָמִיד | נָעָמַד |
| Fut. apoc. | | | יַעֲמִיד | |
| Imp. | עָמַד | הָעָמַד | הָעָמִיד | |
| | עָמְדִי | הָעָמְדִי | הָעָמִידִי | |
| Plur. | עָמְדוּ | הָעָמְדוּ | הָעָמִידוּ | |
| | עָמְדֶנָּה | הָעָמְדֶנָּה | הָעָמִידֶנָּה | |
| Part. act. | עֹמֵד | | מַעֲמִיד | |
| pass. | עָמוּד | נָעָמַד | | מַעֲמַד |

238 Par. IV. Verbs פ Gutt., rough enunc. § 225.

| | Kal. | Kal. | Niphal. | Hiphil. | Hophal. |
|----------------|-------------------|----------------|-----------|------------|-----------|
| Praet. (חָדַל) | חָדַל | חָגַר | נָהַפֵּךְ | הִחְסִיר | הִהָפֵךְ |
| 3 f. | חָדְלָה | חָגְרָה | נָהַפְכָה | הִחְסִירָה | הִהָפְכָה |
| 2 m. | חָדַלְתָּ | etc. | etc. | etc. | etc. |
| 2 f. | חָדַלְתְּ | | | | |
| 1 | חָדַלְתִּי | | | | |
| 3 | חָדְלוּ (חָדְלוּ) | | נָהַפְכוּ | הִחְסִירוּ | הִהָפְכוּ |
| 2' m. | חָדְלָתֶם | | etc. | etc. | etc. |
| 2 f. | חָדְלַתֶּן | | | | |
| 1 | חָדַלְנוּ | | | | |
| Inf. abs. | חָדוּל | חָגוּר | | הִחְסִיר | |
| const. | חָדַל | חָגַר | יִהְיֶה | יִחְסִיר | יִהְיֶה |
| Fut. 3 m. | יִחְדַּל | יִחְגַּר | יִהְיֶה | יִחְסִיר | יִהְיֶה |
| 3 f. | תִּחְדַּל | תִּחְגַּר | תִּהְיֶה | תִּחְסִיר | תִּהְיֶה |
| 2 m. | תִּחְדַּלְתָּ | תִּחְגַּרְתָּ | etc. | etc. | etc. |
| 2 f. | תִּחְדַּלְתְּ | תִּחְגַּרְתְּ | | | |
| 1 | אֶחְדַּל | אֶחְגַּר | | | |
| 3 m. (pl.) | יִחְדְּלוּ | יִחְגְּרוּ | | | |
| 3 f. | תִּחְדְּלֶנָּה | תִּחְגְּרֶנָּה | | | |
| 2 m. | תִּחְדְּלוּ | תִּחְגְּרוּ | | | |
| 2 f. | תִּחְדְּלֶנָּה | תִּחְגְּרֶנָּה | | | |
| 1 | נִחְדַּל | נִחְגַּר | | | |
| Imp. 2 m. | חָדַל | חָגַר | יִהְיֶה | יִחְסִיר | |
| 2 f. | חָדְלִי | חָגְרִי | יִהְיֶה | etc. | |
| 2 m. (pl.) | חָדְלוּ | חָגְרוּ | יִהְיֶה | | |
| 2 f. | חָדְלֶנָּה | חָגְרֶנָּה | יִהְיֶה | | |
| Part. act. | חָדַל | חָגַר | | מִחְסִיר | |
| pass. | | חָגוּר | נָהַפֵּךְ | | מִהָפֵךְ |

| Kal. | Niphal. | Piel. | Pual. | Hithpael. |
|------------|-------------------|-------------------|-------------------|-----------------|
| זָעַק | יָזַעַק (יִזְחַק) | בָּרַךְ (יִבְרַח) | בָּרַךְ (יִבְרַח) | הִתְבָּרַךְ |
| זָעָקָה | יָזַעְקָה (etc.) | בָּרַכְהָ (etc.) | בָּרַכְהָ (etc.) | הִתְבָּרְכָה |
| זָעָקְתָּ | יָזַעַקְתָּ | בָּרַכְתָּ | בָּרַכְתָּ | הִתְבָּרַכְתָּ |
| זָעָקְתָּ | יָזַעַקְתָּ | בָּרַכְתָּ | בָּרַכְתָּ | הִתְבָּרַכְתָּ |
| זָעָקְתִּי | יָזַעַקְתִּי | בָּרַכְתִּי | בָּרַכְתִּי | הִתְבָּרַכְתִּי |
| זָעָקוּ | יָזַעְקוּ | בָּרְכוּ | בָּרְכוּ | הִתְבָּרְכוּ |
| זָעָקְתֶּם | יָזַעַקְתֶּם | בָּרַכְתֶּם | בָּרַכְתֶּם | הִתְבָּרַכְתֶּם |
| זָעָקְתֶּן | יָזַעַקְתֶּן | בָּרַכְתֶּן | בָּרַכְתֶּן | הִתְבָּרַכְתֶּן |
| זָעָקְנוּ | יָזַעַקְנוּ | בָּלְכְנוּ | בָּרַכְנוּ | הִתְבָּרַכְנוּ |

| זָעַק | הִזְעַק | בָּרַךְ | בָּרַךְ | הִתְבָּרַךְ |
|-------------|-------------------|--------------------|--------------------|----------------|
| יָזַעַק | יָזַעַק (יִזְחַק) | יָבַרַךְ (יִבְרַח) | יָבַרַךְ (יִבְרַח) | יִתְבָּרַךְ |
| הִזְעַק | הִזְעַק (etc.) | הִבְרַךְ (etc.) | הִבְרַךְ (etc.) | הִתְבָּרַךְ |
| הִזְעַק | הִזְעַק | הִבְרַךְ | הִבְרַךְ | הִתְבָּרַךְ |
| הִזְעַקְי | הִזְעַקְי | הִבְרַכְי | הִבְרַכְי | הִתְבָּרַכְי |
| אָזַעַק | אָזַעַק | אָבַרַךְ | אָבַרַךְ | אִתְבָּרַךְ |
| יָזַעְקוּ | יָזַעְקוּ | יָבַרְכוּ | יָבַרְכוּ | יִתְבָּרְכוּ |
| הִזְעַקְנָה | הִזְעַקְנָה | הִבְרַכְנָה | הִבְרַכְנָה | הִתְבָּרַכְנָה |
| הִזְעַקוּ | הִזְעַקוּ | הִבְרַכּוּ | הִבְרַכּוּ | הִתְבָּרַכּוּ |
| הִזְעַקְנָה | הִזְעַקְנָה | הִבְרַכְנָה | הִבְרַכְנָה | הִתְבָּרַכְנָה |
| נָזַעַק | נָזַעַק | נָבַרַךְ | נָבַרַךְ | נִתְבָּרַךְ |

| | | |
|-----------|-------------------|----------------|
| זָעַק | בָּרַךְ (יִזְחַק) | הִתְבָּרַךְ |
| זָעָקְי | בָּרַכְי (etc.) | הִתְבָּרַכְי |
| זָעָקוּ | בָּרְכוּ | הִתְבָּרַכּוּ |
| זָעָקְנָה | בָּרַכְנָה | הִתְבָּרַכְנָה |

| | | |
|-------|-----------------------|-------------|
| זָעַק | מָבַרַךְ (מִיִּזְחַק) | מִתְבָּרַךְ |
| זָעָק | נָזַעַק | מִבְרַךְ |

| | | Kal. | Niphal. | Piel. |
|-------------------|--------------|-------------------|---------------------|---------------------|
| Praet. | 3 m. (sing.) | שָׁמַע | נִשְׁמַע | שָׁמַע (שָׁמַע) |
| | 3 f. | שָׁמְעָה | נִשְׁמְעָה | שָׁמְעָה (etc.) |
| | 2 m. | שָׁמַעְתָּ | נִשְׁמַעְתָּ | שָׁמַעְתָּ |
| | 2 f. | שָׁמַעְתְּ | נִשְׁמַעְתְּ | שָׁמַעְתְּ |
| | 1 | שָׁמַעְתִּי | נִשְׁמַעְתִּי | שָׁמַעְתִּי |
| | 3 (plur.) | שָׁמְעוּ | נִשְׁמְעוּ | שָׁמְעוּ |
| | 2 m. | שָׁמַעְתֶּם | נִשְׁמַעְתֶּם | שָׁמַעְתֶּם |
| | 2 f. | שָׁמַעְתֶּן | נִשְׁמַעְתֶּן | שָׁמַעְתֶּן |
| Inf. | abs. | שֹׁמֵעַ | נֹשֵׁמַע | שֹׁמֵעַ |
| | const. | שֹׁמֵעַ | הֹשֵׁמַע | שֹׁמֵעַ |
| Fut. | 3 m. (sing.) | יִשְׁמַע | יִשְׁמַע (יִשְׁמַע) | יִשְׁמַע (יִשְׁמַע) |
| | 3 f. | תִּשְׁמַע | תִּשְׁמַע (etc.) | תִּשְׁמַע (etc.) |
| | 2 m. | תִּשְׁמַע | תִּשְׁמַע | תִּשְׁמַע |
| | 2 f. | תִּשְׁמְעִי | תִּשְׁמְעִי | תִּשְׁמְעִי |
| | 1 | אֶשְׁמַע | אֶשְׁמַע | אֶשְׁמַע |
| | 3 m. (plur.) | יִשְׁמְעוּ | יִשְׁמְעוּ | יִשְׁמְעוּ |
| | 3 f. | תִּשְׁמַעְנָה | תִּשְׁמַעְנָה | תִּשְׁמַעְנָה |
| | 2 m. | תִּשְׁמְעוּ | תִּשְׁמְעוּ | תִּשְׁמְעוּ |
| | 2 f. | תִּשְׁמַעְנָה | תִּשְׁמַעְנָה | תִּשְׁמַעְנָה |
| | 1 | נִשְׁמַע | נִשְׁמַע | נִשְׁמַע |
| <i>Fut. apoc.</i> | | | | |
| Imp. | 2 m. (sing.) | שִׁמַּע | הִשְׁמַע | שִׁמַּע (שִׁמַּע) |
| | 2 f. | שִׁמְעִי | הִשְׁמְעִי | שִׁמְעִי |
| | 2 m. (plur.) | שִׁמְעוּ | הִשְׁמְעוּ | שִׁמְעוּ |
| | 2 f. | שִׁמַּעְנָה | הִשְׁמַעְנָה | שִׁמַּעְנָה |
| Part. | act. | שֹׁמֵעַ (שֹׁמֵעַ) | | מִשְׁמַע (מִשְׁמַע) |
| | pass. | שֹׁמֵעַ | נֹשֵׁמַע (נֹשֵׁמַע) | |

Par. VI Verb 5 Guttural. §§ 233—236. (241)

| Pual. | Hiphil. | Hophal. | Hithpael. |
|-------------|----------------|----------------------|------------------|
| שָׁמַע | הִשְׁמִיעַ | הִשְׁמַע (הִשְׁמַעַ) | הִשְׁתַּמֵּעַ |
| שָׁמְעָה | הִשְׁמִיעָה | הִשְׁמְעָה (etc.) | הִשְׁתַּמְעָה |
| שָׁמְעָתָּ | הִשְׁמִיעָתָּ | הִשְׁמְעָתָּ | הִשְׁתַּמְעָתָּ |
| שָׁמְעָתִי | הִשְׁמִיעָתִי | הִשְׁמְעָתִי | הִשְׁתַּמְעָתִי |
| שָׁמְעוּ | הִשְׁמִיעוּ | הִשְׁמְעוּ | הִשְׁתַּמְעוּ |
| שָׁמְעוּם | הִשְׁמִיעוּם | הִשְׁמְעוּם | הִשְׁתַּמְעוּם |
| שָׁמְעֶתָּן | הִשְׁמִיעֶתָּן | הִשְׁמְעֶתָּן | הִשְׁתַּמְעֶתָּן |
| שָׁמְעֶנּוּ | הִשְׁמִיעֶנּוּ | הִשְׁמְעֶנּוּ | הִשְׁתַּמְעֶנּוּ |

| | | | |
|----------------|-----------------|----------------|-------------------------------|
| | הִשְׁמִיעַ | | הִשְׁתַּמֵּעַ |
| יִשְׁמַע | יִשְׁמִיעַ | יִשְׁמַע | יִשְׁתַּמֵּעַ (יִשְׁתַּמֵּעַ) |
| תִּשְׁמַע | תִּשְׁמִיעַ | תִּשְׁמַע | תִּשְׁתַּמֵּעַ (etc.) |
| תִּשְׁמְעָה | תִּשְׁמִיעָה | תִּשְׁמְעָה | תִּשְׁתַּמְעָה |
| תִּשְׁמְעָתָּ | תִּשְׁמִיעָתָּ | תִּשְׁמְעָתָּ | תִּשְׁתַּמְעָתָּ |
| אִשְׁמַע | אִשְׁמִיעַ | אִשְׁמַע | אִשְׁתַּמֵּעַ |
| יִשְׁמְעוּ | יִשְׁמִיעוּ | יִשְׁמְעוּ | יִשְׁתַּמְעוּ |
| תִּשְׁמְעֶנּוּ | תִּשְׁמִיעֶנּוּ | תִּשְׁמְעֶנּוּ | תִּשְׁתַּמְעֶנּוּ |
| תִּשְׁמְעֶתָּן | תִּשְׁמִיעֶתָּן | תִּשְׁמְעֶתָּן | תִּשְׁתַּמְעֶתָּן |
| נִשְׁמַע | נִשְׁמִיעַ | נִשְׁמַע | נִשְׁתַּמֵּעַ |

| | | |
|-------------------------------|----------------|--|
| | יִשְׁמַע | |
| הִשְׁתַּמֵּעַ (הִשְׁתַּמֵּעַ) | הִשְׁמִיעַ | |
| הִשְׁתַּמְעָה (etc.) | הִשְׁמִיעָה | |
| הִשְׁתַּמְעָתָּ | הִשְׁמִיעָתָּ | |
| הִשְׁתַּמְעֶנּוּ | הִשְׁמִיעֶנּוּ | |
| הִשְׁתַּמְעֶתָּן | הִשְׁמִיעֶתָּן | |
| מִשְׁתַּמֵּעַ (מִשְׁתַּמֵּעַ) | מִשְׁמִיעַ | |

מִשְׁמַע

מִשְׁמַע

| | | Kal. | Kal. | Niphal. | Hiphil. | Hophal. |
|-------------------|--------------|-----------------|--------------|---------------|---------------|---------------|
| Praet. | 3 m. | אָכַל | אָמַר | נֶאֱכַל | הִאָכִיל | הִאָכַל |
| | 3 f. | (regular) | (regular) | (as עָ Gutt.) | (as עָ Gutt.) | (as עָ Gutt.) |
| Inf. | abs. | אֹכֵל | אֹמֵר | | | |
| | const. | אָכַל | אָמַר | הֶאֱכַל | הִאָכִיל | הִאָכַל |
| Fut. | 3 m. | יֹאכַל (יֹאכֵל) | יֹאמַר | יִאָכַל | יִאָכִיל | יִאָכַל |
| | 3 f. | תֹּאכַל | תֹּאמַר | תִּאָכַל | etc. | etc. |
| | 2 m. | תֹּאכַל | תֹּאמַר | תִּאָכַל | | |
| | 2 f. | תֹּאכְלִי | תֹּאמְרִי | תִּאָכְלִי | | |
| | 1 | אֹכַל | אֹמַר | אִיכַל | | |
| Plur. | 3 m. | יֹאכְלוּ | יֹאמְרוּ | יִאָכְלוּ | | |
| | 3 f. | תֹּאכֻלְנָה | תֹּאמְרֶנָּה | תִּאָכְלֶנָּה | | |
| | 2 m. | תֹּאכְלוּ | תֹּאמְרוּ | תִּאָכְלוּ | | |
| | 2 f. | תֹּאכֻלְנָה | תֹּאמְרֶנָּה | תִּאָכֻלְנָה | | |
| | 1 | נֹאכַל | נֹאמַר | נִאָכַל | | |
| <i>Fut. apoc.</i> | | | | | | יִאָכַל |
| Imp. | 2 m. (sing.) | אֹכַל | אֹמַר | הֶאֱכַל | הִאָכִיל | |
| | 2 f. | אֹכְלִי | אֹמְרִי | etc. | etc. | |
| | 2 m. (pl.) | אֹכְלוּ | אֹמְרוּ | | | |
| | 2 f. | אֹכֻלְנָה | אֹמְרֶנָּה | | | |
| Part. | act. | אוֹכֵל (אֹמֵר) | אוֹמֵר | | מֵאָכִיל | |
| | pass. | אוֹכָל | | נֹאכַל | | מֵאָכָל |

The *derivative* conjugations of verbs אָמַר are declined in the same manner as those of עָ *Guttural*; א being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc., in the paradigm. In like manner, Piel אֹכֵל, Pual אֹכֵל, Hithp. הִתְאָכַל; compare verbs עָ *Guttural*, עָמַר and עָקַד, for the mode of inflection.

Par. VIII. Verbs orig. פ"י; I. Class פ"י. §§ 243—247. (243)

| | Kal. | Kal. | Niphal. | Hiphil. | Hophal. |
|-----------------|------------------|------------------|----------------|----------------|---------------|
| Praet. | יָשַׁב | יָרַשׁ | נִשְׁבַּח | הוֹשִׁיב | הוֹשַׁב |
| 3 f. | (regular) | (regular) | נִשְׁבְּחָה | הוֹשִׁיבָה | הוֹשַׁבָה |
| 2 m. | | | נִשְׁבַּחְתָּ | הוֹשִׁבְתָּ | הוֹשַׁבְתָּ |
| 2 f. | | | נִשְׁבַּחְתְּ | הוֹשִׁבְתְּ | הוֹשַׁבְתְּ |
| 1 | | | נִשְׁבַּחְתִּי | הוֹשִׁבְתִּי | הוֹשַׁבְתִּי |
| Plur. 3 | | | נִשְׁבְּחוּ | הוֹשִׁיבוּ | הוֹשַׁבּוּ |
| 2 m. | | | נִשְׁבַּחְתֶּם | הוֹשִׁיבְתֶּם | הוֹשַׁבְתֶּם |
| 2 f. | | | נִשְׁבַּחְתֶּן | הוֹשִׁיבְתֶּן | הוֹשַׁבְתֶּן |
| 1 | | | נִשְׁבַּחְנוּ | הוֹשִׁיבְנוּ | הוֹשַׁבְנוּ |
| Inf. abs. | יֹשֵׁב | יָרוֹשׁ | | הוֹרֵשׁ | |
| const. | שֹׁבֵת (יָבֵשׁ) | רֹשֵׁת (יָבֵשׁ) | הוֹשֵׁב | הוֹשִׁיב | הוֹשַׁב |
| Fut. | יִירָשׁ (יָרַשׁ) | יִירָשׁ (יָרַשׁ) | יִנְשַׁב | יִוְשִׁיב | יִוְשַׁב |
| 3 f. | תִּירָשׁ (etc.) | תִּירָשׁ (etc.) | תִּנְשַׁב | תִּוְשִׁיב | תִּוְשַׁב |
| 2 m. | תִּירָשׁ | תִּירָשׁ | תִּנְשַׁב | תִּוְשִׁיב | תִּוְשַׁב |
| 2 f. | תִּירָשִׁי | תִּירָשִׁי | תִּנְשַׁבִּי | תִּוְשִׁיבִי | תִּוְשַׁבִּי |
| 1 | אִירָשׁ | אִירָשׁ | אִנְשַׁב | אִוְשִׁיב | אִוְשַׁב |
| 3 m. (plur.) | יִירְשׁוּ | יִירְשׁוּ | יִנְשַׁבוּ | יִוְשִׁיבוּ | יִוְשַׁבוּ |
| 3 f. | תִּירְשְׁנָה | תִּירְשְׁנָה | תִּנְשַׁבְנָה | תִּוְשִׁיבְנָה | תִּוְשַׁבְנָה |
| 2 m. | תִּירְשׁוּ | תִּירְשׁוּ | תִּנְשַׁבוּ | תִּוְשִׁיבוּ | תִּוְשַׁבוּ |
| 2 f. | תִּירְשְׁנָה | תִּירְשְׁנָה | תִּנְשַׁבְנָה | תִּוְשִׁיבְנָה | תִּוְשַׁבְנָה |
| 1 | נִירָשׁ | נִירָשׁ | נִנְשַׁב | נִוְשִׁיב | נִוְשַׁב |
| Fut. apoc. | | | | יִוְשַׁב | |
| Imp. m. (sing.) | יָרַשׁ (רָשׁ) | יָרַשׁ (רָשׁ) | הוֹשֵׁב | הוֹשִׁיב | |
| f. | יָרְשִׁי | יָרְשִׁי | הוֹשִׁבִי | הוֹשִׁיבִי | |
| m. (plur.) | יָרְשׁוּ | יָרְשׁוּ | הוֹשִׁבוּ | הוֹשִׁיבוּ | |
| f. | יָרְשְׁנָה | יָרְשְׁנָה | הוֹשִׁבְנָה | הוֹשִׁיבְנָה | |
| Part. act. | יֹשֵׁב | יָרוֹשׁ | | מוֹשִׁיב | |
| pass. | יֹשׁוּב | יָרוֹשׁ | נוֹשֵׁב | | מוֹשַׁב |

(244) Par. IX. Verbs **שׁ** II. Class.

| | | Kal. | Hiphil. |
|-------------|------------|---------------------------------|-------------------|
| Praet. 3 m. | (sing.) | יָטַב (תָּטִיב) | הִיטִיב |
| 3 f. | (regular) | | הִיטִיבָה |
| 3 | (plur.) | | הִיטִיבוּ |
| Inf. | abs. | יֵטֹב | |
| | const. | יֵטֵב | הִיטִיב |
| Fut. | 3 m. | יִטַּב { יִטְבֶּה יִטְבֶּה } | יִיטִיב (נִטִּיב) |
| | 3 f. | תִּיטַב | תִּיטִיב |
| | 2 m. | תִּיטַב | תִּיטִיב |
| | 2 f. | תִּיטְבִי | תִּיטִיבִי |
| | 1 | אֵיטַב | אֵיטִיב |
| | 3 m. (pl.) | יִיטְבוּ | יִיטִיבוּ |
| | 3 f. | תִּיטְבְּנָה | תִּיטִיבְנָה |
| | 2 m. | תִּיטְבוּ | תִּיטִיבוּ |
| | 2 f. | תִּיטְבְּנָה | תִּיטִיבְנָה |
| | 1 | נִיטַב | נִיטִיב |
| Fut. apoc. | | וַיִּטְּבֶה | יִיטַב |
| Imp. | m. (sing.) | יִטַּב | הִיטַב |
| | f. | יִטְבִי | הִיטִיבִי |
| | m. (plur.) | יִטְבוּ | הִיטִיבוּ |
| | f. | יִטְבְּנָה | הִיטִיבְנָה |
| Part. | act. | יֹטֵב | מְטִיב |
| | pass. | יֻטַּב | |

Remarks. Niphal, in verbs of this species, does not occur. The daghesh'd conjugations are regular throughout; e. g. Piel **יָצַב**, Pual **יִצָּב**, Hithpael **הִתְיַצֵּב**. Hophal conforms to the model in Par. VIII; e. g. **יִצָּב**, etc. Only Hiphil, therefore, distinguishes the II. class of verbs **פִּי** from those of the I. class.

Par. X. פ"י III. Class.

| Kal. | Kal. |
|--------------------|--------------------|
| יָצַת (regular) | יָצַק (regular) |
| יָצוֹת | יָצוֹק יָצַק |
| יָצַת | יָצַק |
| תָּצַת | תָּצַק |
| תָּצַת | תָּצַק |
| תָּצַתִּי | תָּצַקִּי |
| אָצַת | אָצַק |
| יָצַתוּ | יָצַקוּ |
| תָּצַתְנָה | תָּצַקְנָה |
| תָּצַתוּ | תָּצַקוּ |
| תָּצַתְנָה | תָּצַקְנָה |
| נָצַת | נָצַק |
| יּוֹצֵת | יּוֹצֵק |
| יָצוֹת | יָצוֹק |

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נִצַּח, Hiph. הִנִּיחַ, Hoph. הִנָּח, etc.

| | Kal. | Kal. | Niphal. | Hiphil. | Hophal. |
|----------------|-------|-----------|--------------|-------------------|----------------|
| Praet. 3 m. | נָפַל | נָגַשׁ | נָגַשׁ | הִגִּישׁ | הִנָּשׁ |
| 3 f. (regular) | | (regular) | נִגְשָׁה | הִגִּיֶּשׁה | הִנָּשִׁה |
| 2 m. | | | נִגְשָׁתָּה | הִגִּיֶּשְׁתָּה | הִנָּשִׁתָּה |
| 2 f. | | | נִגְשָׁתְּהָ | הִגִּיֶּשְׁתְּהָ | הִנָּשִׁתְּהָ |
| 1 | | | נִגְשָׁתִי | הִגִּיֶּשְׁתִּי | הִנָּשִׁתִּי |
| 3 m. (plur.) | | | נִגְשׂוּ | הִגִּיֶּשׁוּ | הִנָּשׂוּ |
| 2 m. | | | נִגְשָׁתֶם | הִגִּיֶּשְׁתֶּם | הִנָּשִׁתֶם |
| 2 f. | | | נִגְשָׁתֶיךָ | הִגִּיֶּשְׁתֶּיךָ | הִנָּשִׁתֶּיךָ |
| 1 | | | נִגְשָׁנוּ | הִגִּיֶּשְׁנוּ | הִנָּשִׁנוּ |

| Inf. | abs. | נָפַל | נָגַשׁ | הִנָּגַשׁ | הִגִּישׁ | הִנָּשׁ |
|--------------|--------|--------------|----------------|----------------|-----------------|--------------|
| | const. | נָפַל | נָגַשׁ | | הִגִּישׁ | הִנָּשׁ |
| Fut. | | יִפֹּל | יִנָּגַשׁ | יִנָּגַשׁ | יִגִּישׁ | יִנָּשׁ |
| 3 f. | | תִּפֹּל | תִּנָּגַשׁ | תִּנָּגַשׁ | תִּגִּישׁ | תִּנָּשׁ |
| 2 m. | | תִּפֹּל | תִּנָּגַשׁ | תִּנָּגַשׁ | תִּגִּישׁ | תִּנָּשׁ |
| 2 f. | | תִּפֹּלִי | תִּנָּגְשִׁי | תִּנָּגְשִׁי | תִּגִּיֶּשִׁי | תִּנָּשִׁי |
| 1 | | אֶפֶל | אֶנָּשׁ | אֶנָּשׁ | אֶגִּישׁ | אֶנָּשׁ |
| 3 m. (plur.) | | יִפְּלוּ | יִנָּגְשׁוּ | יִנָּגְשׁוּ | יִגִּישׁוּ | יִנָּשׁוּ |
| 3 f. | | תִּפְּלֶנָּה | תִּנָּגְשְׁנָה | תִּנָּגְשְׁנָה | תִּגִּיֶּשְׁנָה | תִּנָּשְׁנָה |
| 2 m. | | תִּפְּלוּ | תִּנָּגְשׁוּ | תִּנָּגְשׁוּ | תִּגִּישׁוּ | תִּנָּשׁוּ |
| 2 f. | | תִּפְּלֶנָּה | תִּנָּגְשְׁנָה | תִּנָּגְשְׁנָה | תִּגִּיֶּשְׁנָה | תִּנָּשְׁנָה |
| 1 | | נִפֹּל | נִנָּגַשׁ | נִנָּגַשׁ | נִגִּישׁ | נִנָּשׁ |

Fut. apoc.

יִנָּגַשׁ

| | | | | |
|--------------|-------|-------------|----------------|-----------------|
| Imp. m. | נָפַל | נָגַשׁ | הִנָּגַשׁ | הִגִּישׁ |
| f. (regular) | | נָגְשִׁי | הִנָּגְשִׁי | הִגִּיֶּשִׁי |
| m. (plur.) | | נָגְשׁוּ | הִנָּגְשׁוּ | הִגִּיֶּשׁוּ |
| f. | | נָגְשִׁינָה | הִנָּגְשִׁינָה | הִגִּיֶּשִׁינָה |

| | | | | |
|------------|--------|---------|--------|----------|
| Part. act. | נוֹפֵל | נוֹגֵשׁ | | מִגִּישׁ |
| pass. | | נִגְשׁ | נִגְשׁ | מִנָּשׁ |

| | Kal. | Kal. | Niphal. | Hiphil. |
|---------------------|-------------|-------------|--------------------|-------------------|
| Praet. 3 m. (sing.) | סָב | סָבַב | נָסַב (נָהַל) | הִסָּב (הִסָּב) |
| 3 f. | סָבָה | סָבְבָה | נָסְבָה | הִסְבָּה |
| 2 m. | סָבֹת | סָבְבֹת | נָסְבוֹת | הִסְבּוֹת |
| 2 f. | סָבוֹת | סָבְבוֹת | נָסְבוֹת | הִסְבּוֹת |
| 1 | סָבוֹתִי | סָבְבוֹתִי | נָסְבוֹתִי | הִסְבּוֹתִי |
| 3 (plur.) | סָבוּ | סָבְבוּ | נָסְבוּ | הִסְבּוּ |
| 2 m. | סָבוּתֶם | סָבְבוּתֶם | נָסְבוּתֶם | הִסְבּוּתֶם |
| 2 f. | סָבוּתֵן | סָבְבוּתֵן | נָסְבוּתֵן | הִסְבּוּתֵן |
| 1 | סָבוּנוּ | סָבְבוּנוּ | נָסְבוּנוּ | הִסְבּוּנוּ |
| Inf. abs. | סָבוּב | | הִסָּב | הִסָּב |
| const. | סָב (לֵב) | | הִסָּב (הִסָּב) | הִסָּב |
| Fut. | יָסַב | יָסַב | יָסַב (יָרַם) | יָסַב (יָרַם) |
| 3 f. | תָּסַב | תָּסַב | תָּסַב | תָּסַב |
| 2 m. | תָּסַב | תָּסַב | תָּסַב | תָּסַב |
| 2 f. | תָּסַבִּי | תָּסַבִּי | תָּסַבִּי | תָּסַבִּי |
| 1 | אָסַב | אָסַב | אָסַב | אָסַב |
| 3 m. (pl.) | יָסְבוּ | יָסְבוּ | יָסְבוּ | יָסְבוּ (יָרְמוּ) |
| 3 f. | תָּסַבְינָה | תָּסַבְינָה | תָּסַבְינָה | תָּסַבְינָה |
| 2 m. | תָּסַבוּ | תָּסַבוּ | תָּסַבוּ | תָּסַבוּ |
| 2 f. | תָּסַבְינָה | תָּסַבְינָה | תָּסַבְינָה | תָּסַבְינָה |
| 1 | נָסַב | נָסַב | נָסַב | נָסַב |
| Fut. conv. | וַיָּסַב | | | וַיָּסַב |
| Imp. m. | סַב | | הִסָּב | הִסָּב |
| f. | סַבִּי | | הִסָּבִי | הִסָּבִי |
| m. | סַבוּ | | הִסָּבוּ (הִרְמוּ) | הִסָּבוּ |
| f. | סַבְינָה | | הִסָּבְינָה | הִסָּבְינָה |
| Part. act. | סָבוֹב | | | מִסָּב |
| pass. | סָבוּב | | נָסַב | |

| Hophal. | Poel. | Poal. | Pilpel. | Pulpal. |
|-----------------|-------------|-------------|---------------|---------------|
| הוֹסֵב (הִסֵּב) | סוֹבֵב | סוֹבֵב | סִבֵּסֵב | סִבֵּסֵב |
| הוֹסֵבָה | סוֹבֵבָה | סוֹבֵבָה | סִבֵּסֵבָה | סִבֵּסֵבָה |
| הוֹסֵבוֹת | סוֹבֵבוֹת | סוֹבֵבוֹת | סִבֵּסֵבוֹת | סִבֵּסֵבוֹת |
| הוֹסֵבוֹת | סוֹבֵבוֹת | סוֹבֵבוֹת | סִבֵּסֵבוֹת | סִבֵּסֵבוֹת |
| הוֹסֵבוֹתִי | סוֹבֵבוֹתִי | סוֹבֵבוֹתִי | סִבֵּסֵבוֹתִי | סִבֵּסֵבוֹתִי |
| הוֹסֵבוּ | סוֹבְבוּ | סוֹבְבוּ | סִבֵּסְבוּ | סִבֵּסְבוּ |
| הוֹסֵבוֹתָם | סוֹבֵבוֹתָם | סוֹבֵבוֹתָם | סִבֵּסֵבוֹתָם | סִבֵּסֵבוֹתָם |
| הוֹסֵבוֹתָן | סוֹבֵבוֹתָן | סוֹבֵבוֹתָן | סִבֵּסֵבוֹתָן | סִבֵּסֵבוֹתָן |
| הוֹסֵבוֹנוּ | סוֹבְבוּנוּ | סוֹבְבוּנוּ | סִבֵּסְבוּנוּ | סִבֵּסְבוּנוּ |

| | | | | |
|------------------|----------------|----------------|------------------|------------------|
| הוֹסֵב | סוֹבֵב | סוֹבֵב | סִבֵּסֵב | סִבֵּסֵב |
| יּוֹסֵב (יִסֵּב) | יִסוֹבֵב | יִסוֹבֵב | יִסְבֵּסֵב | יִסְבֵּסֵב |
| הוֹסֵב | תִּסוֹבֵב | תִּסוֹבֵב | תִּסְבֵּסֵב | תִּסְבֵּסֵב |
| הוֹסֵב | תִּסוֹבֵב | תִּסוֹבֵב | תִּסְבֵּסֵב | תִּסְבֵּסֵב |
| הוֹסֵבִי | תִּסוֹבְבִי | תִּסוֹבְבִי | תִּסְבֵּסְבִי | תִּסְבֵּסְבִי |
| אוֹסֵב | אִסוֹבֵב | אִסוֹבֵב | אִסְבֵּסֵב | אִסְבֵּסֵב |
| יּוֹסְבוּ | יִסוֹבְבוּ | יִסוֹבְבוּ | יִסְבֵּסְבוּ | יִסְבֵּסְבוּ |
| תּוֹסֵבִינָה | תִּסוֹבְבִינָה | תִּסוֹבְבִינָה | תִּסְבֵּסְבִינָה | תִּסְבֵּסְבִינָה |
| תּוֹסְבוּ | תִּסוֹבְבוּ | תִּסוֹבְבוּ | תִּסְבֵּסְבוּ | תִּסְבֵּסְבוּ |
| תּוֹסְבִינָה | תִּסוֹבְבִינָה | תִּסוֹבְבִינָה | תִּסְבֵּסְבִינָה | תִּסְבֵּסְבִינָה |
| נוֹסֵב | נִסוֹבֵב | נִסוֹבֵב | נִסְבֵּסֵב | נִסְבֵּסֵב |

| | |
|-------------|---------------|
| סוֹבֵב | סִבֵּסֵב |
| סוֹבְבִי | סִבֵּסְבִי |
| סוֹבְבוּ | סִבֵּסְבוּ |
| סוֹבְבִינָה | סִבֵּסְבִינָה |
| מִסוֹבֵב | מִסְבֵּסֵב |
| מּוֹסֵב | מִסְבֵּסֵב |

| | | Kal. | Kal. | Niphal. | Hiphil. |
|---------------------|------------------|--------------------|------------|--------------|---------|
| Praet. 3 m. (sing.) | קָם | מָת | נָקֹם | הִקִּים | |
| 3 f. | קָמָה | מָתָה | נָקֹמָה | הִקִּימָה | |
| 2 m. | קָמַת | מָתָה | נָקֹמוֹת | הִקִּימוֹת | |
| 2 f. | קָמַת | מָתָה | נָקֹמוֹת | הִקִּימוֹת | |
| 1 | קָמַתִּי | מָתִי | נָקֹמוֹתִי | הִקִּימוֹתִי | |
| 3 (plur.) | קָמוּ | מָתוּ | נָקֹמוּ | הִקִּימוּ | |
| 2 m. | קָמַתֶּם | מָתֶם | נָקֹמוֹתֶם | הִקִּימוֹתֶם | |
| 2 f. | קָמַתְּן | מָתְן | נָקֹמוֹתְן | הִקִּימוֹתְן | |
| 1 | קָמַנּוּ | מָתְנוּ | נָקֹמוֹנוּ | הִקִּימוֹנוּ | |
| Inf. abs. | קֹם | מוֹת | | הִקֵּם | |
| const. | קֹם | מוֹת | הִקֹּם | הִקִּים | |
| Fut. 3 m. (sing.) | יָקֹם | יָמוֹת | יָקֹם | יָקִים | |
| 3 f. | תָּקֹם | (etc.) | תָּקֹם | תָּקִים | |
| 2 m. | תָּקֹם | | תָּקֹם | תָּקִים | |
| 2 f. | תָּקֹמִי | | תָּקֹמִי | תָּקִימִי | |
| 1 | אָקֹם | | אָקֹם | אָקִים | |
| 3 m. (plur.) | יָקֹמוּ | | יָקֹמוּ | יָקִימוּ | |
| 3 f. | תָּקֹמֶינָה | | תָּקֹמְנָה | תָּקִימְנָה | |
| 2 m. | תָּקֹמוּ | | תָּקֹמוּ | תָּקִימוּ | |
| 2 f. | תָּקֹמֶינָה | | תָּקֹמְנָה | תָּקִימְנָה | |
| 1 | נָקֹם | | נָקֹם | נָקִים | |
| Fut. apoc. | יָקֹם (נִיָּקֹם) | יָמוֹת (נִיָּמוֹת) | | יָקֹם | |
| Imp. 2 m. (sing.) | קֹם ! | מוֹת (מָה) | הִקֹּם | הִקֵּם | |
| 2 f. | קֹמִי | (etc.) | הִקֹּמִי | הִקִּימִי | |
| 2 m. (plur.) | קֹמוּ | | הִקֹּמוּ ! | הִקִּימוּ | |
| 2 f. | קֹמְנָה | | הִקֹּמְנָה | הִקִּימְנָה | |
| Part. act. | קָם | מָת | | מִקִּים | |
| pass. | קֹם | | נָקֹם | | |

Par. XIII. Verbs ע"י §§ 267—271.

P. XIV. ע"י. (249)

| Hophal. | Polel. | Polal. |
|-------------|-------------|-------------|
| הוֹקֵם | קוֹמֵם | קוֹמֵם |
| הוֹקְמָה | קוֹמְמָה | קוֹמְמָה |
| הוֹקְמָתָ | קוֹמְמָתָ | קוֹמְמָתָ |
| הוֹקְמָתָ | קוֹמְמָתָ | קוֹמְמָתָ |
| הוֹקְמָתִי | קוֹמְמָתִי | קוֹמְמָתִי |
| הוֹקְמוּ | קוֹמְמוּ | קוֹמְמוּ |
| הוֹקְמָתֶם | קוֹמְמָתֶם | קוֹמְמָתֶם |
| הוֹקְמָתְךָ | קוֹמְמָתְךָ | קוֹמְמָתְךָ |
| הוֹקְמָנוּ | קוֹמְמָנוּ | קוֹמְמָנוּ |

| § 272. | Kal. |
|--------|------------|
| | בָּן |
| | בִּנְה |
| | בִּנְתָ |
| | בִּנְתָ |
| | בִּנְתִּי |
| | בָּנוּ |
| | בִּנְתֶּם |
| | בִּנְתְּךָ |
| | בָּנוּ |

| | | |
|------------|------------|------------|
| | קוֹמֵם | קוֹמֵם |
| הוֹקֵם | קוֹמֵם | קוֹמֵם |
| יֹוֵקֵם | יֹוֵקֵם | יֹוֵקֵם |
| תוֹקֵם | תוֹקֵם | תוֹקֵם |
| תוֹקֵם | תוֹקֵם | תוֹקֵם |
| תוֹקְמִי | תוֹקְמִי | תוֹקְמִי |
| אוֹקֵם | אוֹקֵם | אוֹקֵם |
| יֹוֵקְמוּ | יֹוֵקְמוּ | יֹוֵקְמוּ |
| תוֹקְמָנָה | תוֹקְמָנָה | תוֹקְמָנָה |
| תוֹקְמוּ | תוֹקְמוּ | תוֹקְמוּ |
| תוֹקְמָנָה | תוֹקְמָנָה | תוֹקְמָנָה |
| נוֹקֵם | נוֹקֵם | נוֹקֵם |

| | |
|--|-------------|
| | בֹּן |
| | בִּין |
| | יִבִּין |
| | תִּבִּין |
| | תִּבִּין |
| | תִּבְיִי |
| | אִבִּין |
| | יִבְיִנוּ |
| | תִּבְיִנָּה |
| | תִּבְיִנוּ |
| | תִּבְיִנָּה |
| | נִבִּין |

| | |
|--------|------------|
| | קוֹמֵם |
| | קוֹמְמִי |
| | קוֹמְמוּ |
| | קוֹמְמָנָה |
| | מְקוֹמֵם |
| מוֹקֵם | מְקוֹמֵם |

| | |
|--|---------|
| | יָצָא |
| | בִּין |
| | בִּינִי |
| | בִּינוּ |
| | בָּן |

| | | Kal. | Niphal. | Piel. |
|-------------------|--------------|---------------|---------------|---------------|
| Praet. | 3 m. (sing.) | מָצָא | נִמְצָא | מָצָא |
| | 3 f. | מָצְאָה | נִמְצְאָה | מָצְאָה |
| | 2 m. | מָצָאתָ | נִמְצָאתָ | מָצָאתָ |
| | 2 f. | מָצָאתְּ | נִמְצָאתְּ | מָצָאתְּ |
| | 1 | מָצָאתִי | נִמְצָאתִי | מָצָאתִי |
| | 3 (plur.) | מָצְאוּ | נִמְצְאוּ | מָצְאוּ |
| | 2 m. | מָצַאתֶם | נִמְצַאתֶם | מָצַאתֶם |
| | 2 f. | מָצַאתְּ | נִמְצַאתְּ | מָצַאתְּ |
| | 1 | מָצַאתִי | נִמְצַאתִי | מָצַאתִי |
| Inf. | abs. | מִצֹּא | | מִצֹּא |
| | const. | מֵצָא | הִמְצָא | מִצֹּא |
| Fut. | 3 m. (sing.) | יִמְצָא | יִמְצָא | יִמְצָא |
| | 3 f. | תִּמְצָא | תִּמְצָא | תִּמְצָא |
| | 2 m. | תִּמְצָא | תִּמְצָא | תִּמְצָא |
| | 2 f. | תִּמְצָאִי | תִּמְצָאִי | תִּמְצָאִי |
| | 1 | אֶמְצָא | אֶמְצָא | אֶמְצָא |
| | 3 m. (plur.) | יִמְצְאוּ | יִמְצְאוּ | יִמְצְאוּ |
| | 3 f. | תִּמְצְאֶנָּה | תִּמְצְאֶנָּה | תִּמְצְאֶנָּה |
| | 2 m. | תִּמְצְאוּ | תִּמְצְאוּ | תִּמְצְאוּ |
| | 2 f. | תִּמְצְאֶנָּה | תִּמְצְאֶנָּה | תִּמְצְאֶנָּה |
| | 1 | נִמְצָא | נִמְצָא | נִמְצָא |
| <i>Fut. apoc.</i> | | | | |
| Imp. | 2 m. (sing.) | מִצָּא | הִמְצָא | מִצָּא |
| | 2 f. | מִצְאִי | הִמְצְאִי | מִצְאִי |
| | 2 m. (plur.) | מִצְאוּ | הִמְצְאוּ | מִצְאוּ |
| | 2 f. | מִצְאֶנָּה | הִמְצְאֶנָּה | מִצְאֶנָּה |
| Part. | act. | מוֹצֵא | | מִמְצָא |
| | pass. | מִצְוֵא | נִמְצָא | |

| Pual. | Hiphil. | Hophal. | Hithpael. |
|-----------------|-------------|-------------------|----------------|
| מִצָּא (מִצָּא) | הִמְצִיא | הִמְצָא (הִמְצָא) | הִתְמַצָּא |
| מִצָּאה (etc.) | הִמְצִיאה | הִמְצָאה (etc.) | הִתְמַצָּאה |
| מִצָּאת | הִמְצִאת | הִמְצָאת | הִתְמַצָּאת |
| מִצָּאת | הִמְצִאת | הִמְצָאת | הִתְמַצָּאת |
| מִצָּאתִי | הִמְצִאתִי | הִמְצָאתִי | הִתְמַצָּאתִי |
| מִצָּאוֹ | הִמְצִאוֹ | הִמְצָאוֹ | הִתְמַצָּאוֹ |
| מִצָּאתָם | הִמְצִאתָם | הִמְצָאתָם | הִתְמַצָּאתָם |
| מִצָּאתָן | הִמְצִאתָן | הִמְצָאתָן | הִתְמַצָּאתָן |
| מִצָּאָנוּ | הִמְצִאָנוּ | הִמְצָאָנוּ | הִתְמַצָּאָנוּ |

| | | | |
|-------------------|-------------|-------------------|----------------|
| | הִמְצָא | | |
| מִצָּא | הִמְצִיא | הִמְצָא | הִתְמַצָּא |
| יִמְצָא (יִמְצָא) | יִמְצִיא | יִמְצָא (יִמְצָא) | יִתְמַצָּא |
| יִמְצָא (etc.) | יִמְצִיא | יִמְצָא (etc.) | יִתְמַצָּא |
| יִמְצָא | יִמְצִיא | יִמְצָא | יִתְמַצָּא |
| יִמְצָאִי | יִמְצִיאִי | יִמְצָאִי | יִתְמַצָּאִי |
| אִמְצָא | אִמְצִיא | אִמְצָא | אִתְמַצָּא |
| יִמְצָאוֹ | יִמְצִאוֹ | יִמְצָאוֹ | יִתְמַצָּאוֹ |
| הִמְצָאָנָה | הִמְצִאָנָה | הִמְצָאָנָה | הִתְמַצָּאָנָה |
| יִמְצָאוּ | יִמְצִאוּ | יִמְצָאוּ | יִתְמַצָּאוּ |
| הִמְצָאָנָה | הִמְצִאָנָה | הִמְצָאָנָה | הִתְמַצָּאָנָה |
| נִמְצָא | נִמְצִיא | נִמְצָא | נִתְמַצָּא |

| | | | |
|--|-------------|--|----------------|
| | יִמְצָא | | |
| | הִמְצָא | | הִתְמַצָּא |
| | הִמְצִיאִי | | הִתְמַצָּאִי |
| | הִמְצִאוֹ | | הִתְמַצָּאוֹ |
| | הִמְצָאָנָה | | הִתְמַצָּאָנָה |
| | מִמְצִיא | | מִתְמַצָּא |

מִמְצָא (מִמְצָא)

מִמְצָא (מִמְצָא)

| | | Kal. | Niphal. | Piel. | Pual. |
|-------------------|--------------|----------------------|----------------------|---------------------|-------------|
| Praet. | 3 m. | גָּלָה | נִגְלָה | גָּלָה | גָּלָה |
| | 3 f. | גָּלְתָה (גָּלְחָה) | נִגְלְתָה | גָּלְתָה | גָּלְתָה |
| | 2 m. | גָּלִיתָ (נִגְלִיתָ) | נִגְלִיתָ (גָּלִיתָ) | גָּלִיתָ (גָּלִיתָ) | גָּלִיתָ |
| | 2 f. | גָּלִיתְּ (etc.) | נִגְלִיתְּ (etc.) | גָּלִיתְּ (etc.) | גָּלִיתְּ |
| | 1 | גָּלִיתִי | נִגְלִיתִי | גָּלִיתִי | גָּלִיתִי |
| | 3 (pl.) | גָּלוּ (גָּלְיוּ) | נִגְלוּ | גָּלוּ | גָּלוּ |
| | 2 m. | גָּלִיתָם | נִגְלִיתָם | גָּלִיתָם | גָּלִיתָם |
| | 2 f. | גָּלִיתֶן | נִגְלִיתֶן | גָּלִיתֶן | גָּלִיתֶן |
| | 1 | גָּלִינוּ | נִגְלִינוּ | גָּלִינוּ | גָּלִינוּ |
| Inf. | abs. | גָּלָה | נִגְלָה | גָּלָה (פָּגַל) | גָּלָה |
| | const. | גָּלוּת | הִגְלוּת | גָּלוּת | גָּלוּת |
| Fut. | 3 m. (sing.) | יִגְלֶה | יִגְלֶה | יִגְלֶה | יִגְלֶה |
| | 3 f. | תִּגְלֶה | תִּגְלֶה | תִּגְלֶה | תִּגְלֶה |
| | 2 m. | תִּגְלֶה | תִּגְלֶה | תִּגְלֶה | תִּגְלֶה |
| | 2 f. | תִּגְלִי | תִּגְלִי | תִּגְלִי | תִּגְלִי |
| | 1 | אֶגְלֶה | אֶגְלֶה | אֶגְלֶה | אֶגְלֶה |
| | 3 m. (plur.) | יִגְלוּ | יִגְלוּ | יִגְלוּ | יִגְלוּ |
| | 3 f. | תִּגְלִינָה | תִּגְלִינָה | תִּגְלִינָה | תִּגְלִינָה |
| | 2 m. | תִּגְלוּ | תִּגְלוּ | תִּגְלוּ | תִּגְלוּ |
| | 2 f. | תִּגְלִינָה | תִּגְלִינָה | תִּגְלִינָה | תִּגְלִינָה |
| | 1 | נִגְלֶה | נִגְלֶה | נִגְלֶה | נִגְלֶה |
| Fut. apoc. | | יִגֵּל | יִגֵּל | יִגֵּל (יִגֵּל) | |
| Imp. | 2 m. (sing.) | גָּלָה | הִגְלָה | גָּלָה (גָּל) | |
| | 2 f. | גָּלִי | הִגְלִי | גָּלִי | |
| | 2 m. (plur.) | גָּלוּ | הִגְלוּ | גָּלוּ | |
| | 2 f. | גָּלִינָה | הִגְלִינָה | גָּלִינָה | |
| Part. | act. | גֹּלֶה | | מִגְלֶה | |
| | pass. | גָּלוּי | נִגְלֶה | | מִגְלֶה |

(254) Par. XVII. לָהּ & פִּי.

| | Kal. | Hiphil. |
|--------------|--------------|-------------|
| Praet. | יָרָה | הוֹרָה |
| 3 f. | יָרְתָה | הוֹרְתָה |
| 2 m. | יָרִיתְ | הוֹרִיתְ |
| 2 f. | יָרִיתְ | הוֹרִיתְ |
| 1 | יָרִיתִי | הוֹרִיתִי |
| 3 (plur.) | יָרוּ | הוֹרוּ |
| 2 m. | יָרִיתֶם | הוֹרִיתֶם |
| 2 f. | יָרִיתֶן | הוֹרִיתֶן |
| 1 | יָרִינוּ | הוֹרִינוּ |
| Inf. abs. | יָרָה | |
| const. | יָרוּת | הוֹרֵת |
| Fut. | יִירָה | יוֹרָה |
| 3 f. | תִּירָה | תוֹרָה |
| 2 m. | תִּירָה | תוֹרָה |
| 2 f. | תִּירִי | תוֹרִי |
| 1 | אִירָה | אוֹרָה |
| 3 (plur.) | יִירוּ | יורוּ |
| 3 f. | תִּירְיֶנָּה | תוֹרְיֶנָּה |
| 2 m. | תִּירוּ | תורוּ |
| 2 f. | תִּירְיֶנָּה | תוֹרְיֶנָּה |
| 1 | נִירָה | נוֹרָה |
| Fut. apoc. | | נִיר |
| Imp. | יָרָה | הוֹרָה |
| 2 f. | יָרִי | הוֹרִי |
| 2 m. (plur.) | יָרוּ | הוֹרוּ |
| 2 f. | יָרִינָה | הוֹרִינָה |
| Part. act. | יֹרָה | מוֹרָה |
| pass. | יָרוּי | |

Par. XVIII. Verbs לָא & פָּן.

| | Kal. | Niphal. | Hiphil. |
|--|------------|----------------------------|-------------|
| | נָשָׂא | נָשָׂא | הִשָּׂא* |
| | נָשְׂאָה | נָשְׂאָה | הִשָּׂאָה |
| | (as לָא) | נָשְׂאָתְ | הִשָּׂאָתְ |
| | | נָשְׂאָתְ | הִשָּׂאָתְ |
| | | נָשְׂאָתִי | הִשָּׂאָתִי |
| | | נָשְׂאוּ | הִשָּׂאוּ |
| | | נָשְׂאתֶם | הִשָּׂאתֶם |
| | | נָשְׂאתֶן | הִשָּׂאתֶן |
| | | נָשְׂאוּ | הִשָּׂאוּ |
| | נָשָׂא | הִנָּשָׂא | הִשָּׂא |
| | נָשְׂאָתְ | | הִשָּׂאָתְ |
| | נָשָׂא | יִנָּשָׂא | יִשָּׂא |
| | נָשְׂאָה | (as לָא) | |
| | נָשְׂאָה | | |
| | נָשְׂאָי | | |
| | נָשָׂא | | |
| | נָשְׂאוּ | יִנָּשְׂאוּ | יִשָּׂאוּ |
| | נָשְׂאָנָה | | |
| | נָשְׂאוּ | | נָשְׂאוּ |
| | נָשְׂאָנָה | | |
| | נָשָׂא | | |
| | נָשָׂא | | |
| | נָשְׂאָי | | |
| | נָשְׂאוּ | | |
| | נָשְׂאָנָה | | |
| | נָשָׂא | | |
| | נָשָׂא | * From נָשָׂא, not נָשָׂא. | |
| | נָשְׂאוּ | | |

Par. XIX. לָהּ and פָּה.

| | Kal. | Hiphil. |
|--------------|-------------|------------|
| Praet. | נָטָה | הִטָּה |
| 3 f. | נָטְתָה | הִטְתָּה |
| 2 m. | (as לָהּ) | הִטִּיתָ |
| 2 f. | | הִטִּיתָ |
| 1 | | הִטִּיתִי |
| 3 (plur.) | | הִטּוּ |
| 2 m. | | הִטִּיתֶם |
| 2 f. | | הִטִּיתֶן |
| 1 | | הִטִּינוּ |
| Inf. abs. | נָטָה | |
| const. | נָטוּת | הִטּוּת |
| Fut. | יִטָּה | יִטָּה |
| 3 f. | תִּטָּה | תִּטָּה |
| 2 m. | תִּטָּה | תִּטָּה |
| 2 f. | תִּטִּי | תִּטִּי |
| 1 | אִטָּה | אִטָּה |
| 3 (plur.) | יִטּוּ | יִטּוּ |
| 3 f. | תִּטִּינָה | תִּטִּינָה |
| 2 m. | תִּטּוּ | תִּטּוּ |
| 2 f. | תִּטִּינָה | תִּטִּינָה |
| 1 | נָטָה | נָטָה |
| Fut. apoc. | יִטּ | יִטּ |
| Imp. | נָטָה (הִט) | הִטָּה |
| 2 f. | (as לָהּ) | הִטִּי |
| 2 m. (plur.) | | הִטּוּ |
| 2 f. | | הִטִּינָה |
| Part. act. | נוֹטֶה | מִטָּה |
| pass. | נֹטֵי | |

Par. XX. Verb בִּיאַ (255)

| | Kal. | Hiphil. | Hophal. |
|--|-----------------|--------------------------|-----------|
| | בָּא | הִבִּיאַ | הוּבָא |
| | בָּאָה | הִבִּיָּאָה | הִבָּאָה |
| | בָּאת | הִבָּאת | הִבָּאתָה |
| | בָּאת | | |
| | בָּאתִי | הִבָּאתִי | |
| | בָּאוּ (בָּאוּ) | הִבִּיאוּ | הוּבָאוּ |
| | בָּאתֶם | הִבָּאתֶם | |
| | ... | ... | |
| | בָּאוּ | הִבִּיאוּ | |
| | בָּא | | |
| | בָּא (בָּא) | הִבִּיאַ | |
| | יָבִיא | יָבִיא | יָבִיא |
| | תָּבִיא | תָּבִיא | |
| | תָּבִיא | תָּבִיא | |
| | תָּבִיאוּ | | |
| | אָבִיא | אָבִיא | |
| | יָבִיאוּ | יָבִיאוּ | יָבִיאוּ |
| | תָּבִיאינָה | תָּבִיאינָה | |
| | תָּבִיאוּ | תָּבִיאוּ | |
| | ... | ... | |
| | נָבִיא | נָבִיא | |
| | | נָבִיא | |
| | | הִבִּיאוּ (תָּבִיא) בָּא | |
| | | הִבִּיאוּ | |
| | | הִבִּיאוּ | |
| | | ... | |
| | בָּא | מִבִּיא | מוּבָא |

| | | | Kal. Masc. | Fem. | Fem. Segh. |
|---------------------|-------|---------------|---------------|--------------|--------------|
| Verbs final Pattahh | act. | קִטֵּל (קטלה) | קִטְּלָה | קִטְּלָה | קִטְּלָה |
| — | pass. | קִטּוּל | קִטּוּלָה | קִטּוּלָה | קִטּוּלָה |
| — Tseri | act. | יִשֵּׁן | יִשְׁנָה | יִשְׁנָה | יִשְׁנָה |
| — Hholem | act. | יִגֵּר | יִגְרָה | יִגְרָה | יִגְרָה |
| ע" gutt. | act. | זִעַק | זִעְקָה | זִעְקָה | זִעְקָה |
| ל" gutt. | act. | שָׁמַע | שָׁמְעָה | שָׁמְעָה | שָׁמְעָה |
| ע" | act. | קָם | קָמָה | קָמָה | קָמָה |
| ל" | act. | גָּלָה (גלה) | גָּלָה (גלה) | גָּלָה (גלה) | גָּלָה (גלה) |
| | pass. | גִּלּוּי | גִּלּוּיָה | גִּלּוּיָה | גִּלּוּיָה |
| | | | Niphal. | | |
| regular | | נִקְטַל | נִקְטְלָה | נִקְטְלָה | נִקְטְלָה |
| פ" gutt. | | נִעְמַד | נִעְמְדָה | נִעְמְדָה | נִעְמְדָה |
| ע" | | נָסַב | נָסְבָה | נָסְבָה | נָסְבָה |
| ע" | | נָקוּם | נָקוּמָה | נָקוּמָה | נָקוּמָה |
| | | | Piel. | | |
| regular | | מִקְטַל | מִקְטְלָה | מִקְטְלָה | מִקְטְלָה |
| ע" | | מִבְרַךְ | מִבְרַכָּה | מִבְרַכָּה | מִבְרַכָּה |
| ל" | | מִגִּלָּה | מִגִּלָּה | מִגִּלָּה | מִגִּלָּה |
| | | | Poel. | | |
| ע" | | מְסוּבָב | מְסוּבְבָה | מְסוּבְבָה | מְסוּבְבָה |
| | | | Pual. | | |
| regular | | מִקְטָל | מִקְטְלָה | מִקְטְלָה | מִקְטְלָה |
| | | | Hiphil. | | |
| regular | | מִקְטִיל | מִקְטִילָה | מִקְטִילָה | מִקְטִילָה |
| פ" gutt. | | מִעְמִיד | מִעְמִידָה | מִעְמִידָה | מִעְמִידָה |
| ע" | | מִסֵּב | מִסְבָּה | מִסְבָּה | מִסְבָּה |
| ע" | | מִקִּים | מִקִּימָה | מִקִּימָה | מִקִּימָה |
| | | | Hophal. | | |
| regular | | מִקְטָל | מִקְטְלָה | מִקְטְלָה | מִקְטְלָה |
| | | | Hithpael. | | |
| regular | | מִתְקַטֵּל | מִתְקַטְּלָה | מִתְקַטְּלָה | מִתְקַטְּלָה |

| | | Kal. | | | |
|---------------|-------------------|--------------|---------|------------|--|
| Plur. masc. | Plur. fem. | Masc. | Fem. | Fem. Segh. | |
| קִטְּלִים | קִטְּלוֹת | Dec. VII. b. | Dec. X. | XIII. | |
| קִטְּוֹלִים | קִטְּוֹלוֹת | III. c. | X. | | |
| יִשְׁנִים | יִשְׁנוֹת | V. e. | XI. | XIII. | |
| יִגְרִים | יִגְרוֹת | III. c. | X. | | |
| זִעְקִים | זִעְקוֹת | VII. | X. | XIII. | |
| שְׂמָעִים | שְׂמָעוֹת | VII. | X. | XIII. | |
| קָמִים | קָמוֹת | I. | X. | | |
| גָּלִים | גָּלוֹת (גְּלוֹת) | IX. a. | X. | | |
| גָּלוּיִם | גָּלוּיוֹת | III. c. | X. | | |
| Niphal. | | | | | |
| נִקְטְלִים | נִקְטְלוֹת | II. | XI. | XIII. | |
| נִעְמָדִים | נִעְמָדוֹת | II. | XI. | XIII. | |
| נִסְבִּים | נִסְבוֹת | VIII. | X. | | |
| נִקְוָמִים | נִקְוָמוֹת | III. c. | X. | | |
| Piel. | | | | | |
| מִקְטְלִים | מִקְטְלוֹת | VII. c. | X. | XIII. | |
| מִבְרָכִים | מִבְרָכוֹת | VII. | X. | XIII. | |
| מִגְלִים | מִגְלוֹת | IX. | X. | | |
| Poel. | | | | | |
| מְסוּבָּבִים | מְסוּבָּבוֹת | VII. b. | X. | XIII. | |
| Pual. | | | | | |
| מִקְטְלִים | מִקְטְלוֹת | II. | XI. | XIII. | |
| Hiphil. | | | | | |
| מִקְטִילִים | מִקְטִילוֹת | I. | X. | XIII. | |
| מַעֲמִידִים | מַעֲמִידוֹת | I. | X. | XIII. | |
| מְסַבִּים | מְסַבוֹת | VIII. | X. | | |
| מְקִימִים | מְקִימוֹת | III. | X. | | |
| Hophal. | | | | | |
| מִקְטְלִים | מִקְטְלוֹת | II. | XI. | XIII. | |
| Hithpael. | | | | | |
| מִתְקַטְּלִים | מִתְקַטְּלוֹת | VII. c. | X. | XIII. | |

(258) Par. XXII. Verbs with suffix-pronouns. §§ 303—312.

| Suffixes. | Sing. 1. | 2 masc. | 2 fem. | 3 masc. | 3 fem. |
|--------------------------|---------------------------------------|--------------------------------------------------|---------------|------------------------------------|-----------------------------------------|
| Kal. Praet. | קָטַלְנִי | קָטַלְךָ | קָטַלְךָ | קָטַלְהוּ קָטַלְתֶּהוּ | קָטַלְתֶּהּ |
| 3 f. | קָטַלְתִּנִּי | קָטַלְתֶּךָ | קָטַלְתְּךָ | קָטַלְתֶּהוּ קָטַלְתֶּהּ | קָטַלְתֶּהּ |
| 2 m. | קָטַלְתִּנִּי קָטַלְתֶּנִּי | — | — | קָטַלְתֶּהוּ קָטַלְתֶּהּ | קָטַלְתֶּהּ |
| 2 f. | קָטַלְתִּינִי | — | — | קָטַלְתִּי קָטַלְתִּיהוּ | קָטַלְתִּיהּ |
| 1 | — | קָטַלְתִּיךָ | קָטַלְתִּיךָ | קָטַלְתִּי קָטַלְתִּיהוּ | קָטַלְתִּיהּ |
| 3 (plur.) | קָטַלְנוּנִי | קָטַלְנוּךָ | קָטַלְנוּךָ | קָטַלְנוּהוּ קָטַלְנוּהּ | קָטַלְנוּהּ |
| 2 m. | קָטַלְתוּנִי | — | — | קָטַלְתוּהוּ קָטַלְתוּהּ | קָטַלְתוּהּ |
| 1 | — | קָטַלְנוּךָ | קָטַלְנוּךָ | קָטַלְנוּהוּ קָטַלְנוּהּ | קָטַלְנוּהּ |
| Inf. | קָטַלְנִי קָטַלְי (יִקְטֹלְנִי) | קָטַלְךָ קָטַלְךָ (יִקְטֹלְךָ) קָטַלְךָ | קָטַלְךָ | | קָטַלְהוּ קָטַלְהוּ (יִקְטֹלְהוּ) |
| Fut. | יִקְטַלְנִי | יִקְטַלְךָ | יִקְטַלְךָ | יִקְטַלְהוּ | יִקְטַלְתֶּהּ יִקְטַלְתֶּהּ |
| 3 m. with epenth. 2 } | יִקְטַלְנִי | יִקְטַלְךָ | — | יִקְטַלְנוּ | |
| 3 (plur.) | יִקְטַלְנוּנִי (יִקְטַלְנוּנִי) | יִקְטַלְנוּךָ | יִקְטַלְנוּךָ | יִקְטַלְנוּהוּ (יִקְטַלְנוּהוּ) | יִקְטַלְנוּהּ |
| Imp. | קָטַלְנִי שִׁמְרֵנִי | — | — | קָטַלְהוּ | קָטַלְתֶּהּ קָטַלְתֶּהּ |
| Piel. | קָטַלְנִי | קָטַלְךָ | קָטַלְךָ | קָטַלְהוּ | קָטַלְתֶּהּ |
| Hiph.fut. | יִקְטִילְנִי | יִקְטִילְךָ | יִקְטִילְךָ | יִקְטִילְהוּ | יִקְטִילְתֶּהּ |

Par. XXII. Verbs with suffix-pronouns. §§ 302—312. (259)

| Plur. 1. | 2 masc. | 2 fem. | 3 masc. | 3 fem. |
|-------------------------------------------------------------------------|----------|-----------------------------------------------------------------|-------------------------------------------------------------------------|---------|
| קטלנו | קטלכם | קטלכן | קטלם | קטלן |
| קטלתנו | קטלתכם | קטלתכן | קטלתם | קטלתן |
| קטלתנו | — | — | קטלתם | קטלתן |
| קטלתינו | — | — | קטלתים | קטלתין |
| — | קטלתיכם | קטלתיכן | קטלתיים | קטלתיין |
| קטלוננו | קטלונכם | קטלונכן | קטלונם | קטלונן |
| קטלתוננו | — | — | קטלתונם | קטלתונן |
| — | קטלנוכם | קטלנוכן | קטלנדם | קטלנן |
| <div> <div>קטלכם</div> <div>קטלכם</div> <div>קטלכם (חגגכם)</div> </div> | | <div> <div>קטלכן</div> <div>קטלכן</div> <div>קטלכן</div> </div> | <div> <div>קטלם</div> <div>בְּקָעִים</div> <div>(אֶהָבִים)</div> </div> | קטלן |
| יקטלנו | יקטלכם | יקטלכן | <div> <div>יקטלם</div> <div>יִלְבָּשִׁים (יִמְצָאִים)</div> </div> | יקטלן |
| יקטלנו | יקטלונכם | יקטלונכן | יקטלונם | יקטלונן |
| קטלנו | — | — | קטלם | — |
| קטלנו | קטלכם | קטלכן | קטלם | קטלן |
| יקטילנו | יקטילכם | יקטילכן | יקטילם | יקטילן |

(260) Par. XXIII. Verbs לָה with suffixes. § 313.

| Suffixes. | Sing. 1. | 2 masc. | 3 masc. | Plur. masc. |
|--------------------------|-------------------------------|--------------|-------------------------------|-------------|
| Kal. Praet. | עָשִׂנִי | עָשָׂךְ | עָשָׂהוּ | עָשִׂם |
| 3 f. | עָשִׂתָּנִי | עָשִׂתָּךְ | עָשִׂתָּהוּ | עָשִׂתָּם |
| 2 m. | עָשִׂיתָנִי } עָשִׂיתָךְ } | — | עָשִׂיתָהוּ } עָשִׂיתָךְ } | עָשִׂיתָם |
| 1 | — | עָשִׂיתִיךָ | עָשִׂיתִי } עָשִׂיתִיהוּ } | עָשִׂיתִים |
| 3 (plur.) | עָשִׂוִּנִי | עָשִׂוֶּךְ | עָשִׂוֶּהוּ | עָשִׂוִּם |
| Inf. | עֲשֹׂתִי | עֲשֹׂתָךְ | עֲשֹׂתָהוּ } עֲשֹׂתָהוּ } | עֲשֹׂתָם |
| Fut. 3 m. | יַעֲשִׂנִי | יַעֲשֶׂךְ | יַעֲשֶׂהוּ } יַעֲשֶׂהוּ } | יַעֲשִׂם |
| 3 m. with epenth. נ } | יַעֲשִׂנִי | יַעֲשֶׂךְ | יַעֲשֶׂנוּ | — |
| 1 | — | אֶעֱשֶׂךְ | אֶעֱשֶׂהוּ | אֶעֱשִׂם |
| 3 m. (plur.) | יַעֲשִׂוִּנִי | יַעֲשִׂוֶּךְ | יַעֲשִׂוֶּהוּ | יַעֲשִׂוִּם |
| Imp. m. | עֲנִי | — | עֲנֶהוּ | עֲנִם |
| Piel. Praet. 3 m. | בָּרַנִי | בָּרַךְ | בָּרַהוּ | בָּרַם |
| Fut. 3 m. | יַבְרִנִי | יַבְרֶךְ | יַבְרֶהוּ | יַבְרִם |
| 3 m. with epenth. נ } | יַבְרִנִי | יַבְרֶךְ | יַבְרֶנוּ | — |
| Hiph. Praet. | הִבְנִי | הִבְךָ | הִבְהוּ | הִבְם |
| Fut. with epenth. נ } | יִבְנִי | יִבְךָ | יִבְנוּ | — |

No. I. Noun masc. ending with a consonant.

| | | | |
|--------------|--------------------------|---------|--------------------------|
| Abs. (sing.) | סוּס <i>a horse.</i> | (plur.) | סוּסִים <i>horses.</i> |
| Suff. 1 | סוּסִי <i>my horse.</i> | | סוּסֵי <i>my horses.</i> |
| 2 m. | סוּסֶךָ <i>thy</i> — | | סוּסֶיךָ <i>thy</i> — |
| 2 f. | סוּסֶיךָ <i>thy</i> — | | סוּסֶיךָ <i>thy</i> — |
| 3 m. | סוּסוֹ <i>his</i> — | | סוּסָיו <i>his</i> — |
| 3 f. | סוּסֶיהָ <i>her</i> — | | סוּסֶיהָ <i>her</i> — |
| 1 (plur.) | סוּסֵינוּ <i>our</i> — | | סוּסֵינוּ <i>our</i> — |
| 2 m. | סוּסֵיכֶם <i>your</i> — | | סוּסֵיכֶם <i>your</i> — |
| 2 f. | סוּסֵיכֶן <i>your</i> — | | סוּסֵיכֶן <i>your</i> — |
| 3 m. | סוּסֵיהֶם <i>their</i> — | | סוּסֵיהֶם <i>their</i> — |
| 3 f. | סוּסֵיהֶן <i>their</i> — | | סוּסֵיהֶן <i>their</i> — |

No. I. Noun masc. ending with a Quiescent.

| | | | |
|---------------|-------------------------|--------------|-----------------------------|
| Abs. (sing.) | אָב <i>father.</i> | Abs. (sing.) | אָב <i>father.</i> |
| Suff. (sing.) | אָבִי <i>my father.</i> | Suff. (pl.) | אָבֵינוּ <i>our father.</i> |
| 2 m. | אָבֶיךָ <i>thy</i> — | 2 m. | אָבֵיכֶם <i>your</i> — |
| 2 f. | אָבֶיךָ <i>thy</i> — | 2 f. | אָבֵיכֶן <i>your</i> — |
| 3 m. | אָבִיהוּ <i>his</i> — | 3 m. | אָבֵיהֶם <i>their</i> — |
| 3 f. | אָבֶיהָ <i>her</i> — | 3 f. | אָבֵיהֶן <i>their</i> — |

No. III. Noun feminine.

| | | | |
|--------------|------------------------------|---------|------------------------------|
| Abs. (sing.) | תּוֹרָה <i>a law.</i> | (plur.) | תּוֹרוֹת <i>laws.</i> |
| Suff. 1 | תּוֹרָתִי <i>my law.</i> | | תּוֹרוֹתֵי <i>my laws.</i> |
| 2 m. | תּוֹרָתְךָ <i>thy</i> — | | תּוֹרוֹתֶיךָ <i>thy</i> — |
| 2 f. | תּוֹרָתְךָ <i>thy</i> — | | תּוֹרוֹתֶיךָ <i>thy</i> — |
| 3 m. | תּוֹרָתוֹ <i>his</i> — | | תּוֹרוֹתָיו <i>his</i> — |
| 3 f. | תּוֹרָתָהּ <i>her</i> — | | תּוֹרוֹתֶיהָ <i>her</i> — |
| 1 (plur.) | תּוֹרוֹתֵנוּ <i>our</i> — | | תּוֹרוֹתֵנוּ <i>our</i> — |
| 2 m. | תּוֹרוֹתֵכֶם <i>your</i> — | | תּוֹרוֹתֵיכֶם <i>your</i> — |
| 2 f. | תּוֹרוֹתֵיכֶן <i>your</i> — | | תּוֹרוֹתֵיכֶן <i>your</i> — |
| 3 m. | תּוֹרוֹתֵיהֶם <i>their</i> — | | תּוֹרוֹתֵיהֶם <i>their</i> — |
| 3 f. | תּוֹרוֹתֵיהֶן <i>their</i> — | | תּוֹרוֹתֵיהֶן <i>their</i> — |

(262) Par. XXV. Nouns Masculine. §§ 345 seq.

| Sing. abs. | Const. | Light suff. | Grave suff. |
|------------|--------|-------------|-------------|
|------------|--------|-------------|-------------|

DEC. I. SINGULAR. § 345.

| | | | | |
|-----|---------|---------|-----------|-------------|
| (a) | סוּם | סוּם | סוּמִי | סוּמְכֶם |
| (b) | גְבוּר | גְבוּר | גְבוּרִי | גְבוּרְכֶם |
| (c) | שְׁפוּט | שְׁפוּט | שְׁפוּטִי | שְׁפוּטְכֶם |
| (d) | אֱלֹהֶה | אֱלֹהֶה | אֱלֹהֵי | אֱלֹהֵיכֶם |

DEC. II. SINGULAR. § 347.

| | | | | |
|-----|----------|----------|-----------|-----------------|
| (a) | דָּם | דָּם | דָּמִי | דָּמְכֶם (once) |
| (b) | פּוֹכֵב | פּוֹכֵב | פּוֹכְבִי | פּוֹכְבְּכֶם |
| (c) | פּוֹבֵעַ | פּוֹבֵעַ | פּוֹבְעִי | פּוֹבְעְכֶם |
| (d) | שֹׁד | שֹׁד | שֹׁדִי | שֹׁדְכֶם |

DEC. III. SINGULAR. § 350.

| | | | | |
|-----|---------------------|----------|------------|--------------|
| (a) | פִּקִּיד | פִּקִּיד | פִּקִּידִי | פִּקִּידְכֶם |
| (b) | מְלִיץ | מְלִיץ | מְלִיצִי | מְלִיצְכֶם |
| (c) | קָטוּל | קָטוּל | קָטוּלִי | קָטוּלְכֶם |
| (d) | זָכְרוֹן | זָכְרוֹן | זָכְרוֹנִי | זָכְרוֹנְכֶם |
| (e) | חֲזִיוֹן (עֲצָבוֹן) | חֲזִיוֹן | חֲזִיוֹנִי | חֲזִיוֹנְכֶם |
| (f) | מָנוּס | מָנוּס | מָנוּסִי | מָנוּסְכֶם |
| (g) | אָבוּס | אָבוּס | אָבוּסִי | אָבוּסְכֶם |
| (h) | גָּדוּל | גָּדֹל- | | |

DEC. IV. SINGULAR. § 353.

| | | | | |
|-----|---------|---------|----------|-------------|
| (a) | דָּבָר | דָּבָר | דָּבָרִי | דָּבָרְכֶם |
| (b) | לֵבָב | לֵבָב | לֵבְבִי | לֵבְבְּכֶם |
| (c) | חֶכֶם | חֶכֶם | חֶכְמִי | חֶכְמְכֶם |
| (d) | שַׁעַר | שַׁעַר | שַׁעְרִי | שַׁעְרְכֶם |
| (e) | עֵמֶק | עֵמֶק | עֵמְקִי | עֵמְקְכֶם |
| (f) | כִּנָּה | כִּנָּה | כִּנְפִי | כִּנְפְּכֶם |
| (g) | צָבָא | | | |

Par. XXV. Nouns Masculine. §§ 345 seq. (263)

| Plural abs. | Light suff. | Const. | Grave suff. |
|-------------|-------------|--------|-------------|
|-------------|-------------|--------|-------------|

DEC. I. PLURAL. § 345.

| | | | |
|------------|-----------|-----------|--------------|
| סוֹסִים | סוֹסִי | סוֹסִי | סוֹסִיכֶם |
| גְּבוּרִים | גְּבוּרִי | גְּבוּרִי | גְּבוּרִיכֶם |
| שׁוֹפְטִים | שׁוֹפְטִי | שׁוֹפְטִי | שׁוֹפְטִיכֶם |
| אֱלֹהִים | אֱלֹהִי | אֱלֹהִי | אֱלֹהִיכֶם |

DEC. II. PLURAL. § 347.

| | | | |
|------------|-----------|-----------|--------------|
| דְּמִים | דְּמִי | דְּמִי | דְּמִיכֶם |
| כּוֹכְבִים | כּוֹכְבִי | כּוֹכְבִי | כּוֹכְבִיכֶם |
| כּוֹבְעִים | כּוֹבְעִי | כּוֹבְעִי | כּוֹבְעִיכֶם |
| שְׂדִים | שְׂדִי | שְׂדִי | שְׂדִיכֶם |

DEC. III. PLURAL. § 350.

| | | | |
|---------------------------|--------------|------------|---------------|
| פְּקִידִים | פְּקִידִי | פְּקִידִי | פְּקִידִיכֶם |
| מְלִיצִים | מְלִיצִי | מְלִיצִי | מְלִיצִיכֶם |
| קְטוּלִים | קְטוּלִי | קְטוּלִי | קְטוּלִיכֶם |
| זְכָרוֹנִים | זְכָרוֹנִי | זְכָרוֹנִי | זְכָרוֹנִיכֶם |
| חֲזִינוֹת (חֲשִׁבּוֹנוֹת) | (as Dec. X.) | | |
| מְנוּסִים | מְנוּסִי | מְנוּסִי | מְנוּסִיכֶם |
| אֲבוּסִים | אֲבוּסִי | אֲבוּסִי | אֲבוּסִיכֶם |

DEC. IV. PLURAL. § 353.

| | | | |
|-----------|----------|----------|--------------|
| דְּבָרִים | דְּבָרִי | דְּבָרִי | דְּבָרִיכֶם |
| לְבָבִים | לְבָבִי | לְבָבִי | לְבָבִיכֶם |
| חֲכָמִים | חֲכָמִי | חֲכָמִי | חֲכָמִיכֶם |
| שְׁעָרִים | שְׁעָרִי | שְׁעָרִי | שְׁעָרִיכֶם |
| עֲמָקִים | עֲמָקִי | עֲמָקִי | עֲמָקִיכֶם |
| פְּנֵפִים | פְּנֵפִי | פְּנֵפִי | פְּנֵפִיכֶם |
| צְבָאוֹת | צְבָאוֹת | | (צְבָאוֹתֶם) |

(264) Par. XXV. Nouns Masculine. §§ 356 seq.

| | Sing. abs. | Const. | Light suff. | Grave suff. |
|-----|------------|-----------------|-------------|-------------|
| (h) | עֶשֶׂן | עֶשֶׂן (עֶשֶׂן) | | |
| (i) | עֶלֶע | עֶלֶע (עֶלֶע) | עֶלֶע | |

DEC. V. SINGULAR. § 356.

| | | | | |
|-----|--------|-----------------|-----------|-------------|
| (a) | זֶקֶן | זֶקֶן | זֶקֶנִי | זֶקֶנְכֶם |
| (b) | חֶצֶר | חֶצֶר | חֶצְרִי | חֶצְרֶכֶם |
| (c) | פֶּתַח | פֶּתַח | פֶּתְחִי | פֶּתְחֶכֶם |
| (d) | פֶּבֶד | פֶּבֶד (פֶּבֶד) | פֶּבְדִּי | פֶּבְדֶּכֶם |

DEC. VI. SINGULAR. A class. § 359.

| | | | | |
|-----|-----------------|---------------|---------|-----------|
| (a) | מֶלֶךְ (מֶלֶךְ) | מֶלֶךְ | מֶלְכִי | מֶלְכֶכֶם |
| (b) | נֶעַר | נֶעַר | נֶעְרִי | נֶעְרֶכֶם |
| (c) | זֶרַע | זֶרַע (זֶרַע) | זֶרְעִי | זֶרְעֶכֶם |

E class.

| | | | | |
|-----|-------|-------|----------|------------|
| (d) | סֶפֶר | סֶפֶר | סֶפְרִי | סֶפְרֶכֶם |
| (e) | קֶבֶר | קֶבֶר | קֶבְרִי | קֶבְרֶכֶם |
| (f) | חֶלֶק | חֶלֶק | חֶלְקִי | חֶלְקֶכֶם |
| (g) | חֶלֶד | חֶלֶד | חֶלְדִּי | חֶלְדֶּכֶם |
| (h) | נֶצַח | נֶצַח | נֶצְחִי | נֶצְחֶכֶם |

O class.

| | | | | |
|-----|--------|--------|---------------------|------------|
| (i) | בֶּקֶר | בֶּקֶר | בֶּקְרִי | בֶּקְרֶכֶם |
| (j) | קֶמֶץ | קֶמֶץ | קֶמְצִי | קֶמְצֶכֶם |
| (k) | פֶּעַל | פֶּעַל | פֶּעְלִי (פֶּעְלִי) | פֶּעְלֶכֶם |
| (l) | קֶדֶשׁ | קֶדֶשׁ | קֶדְשִׁי | קֶדְשֶׁכֶם |

Par. XXV. Nouns Masculine. §§ 356 seq. (265)

| Plural abs. | Light. suff. | Const. | Grave suff |
|-------------|--------------|----------|-------------|
| עֲשָׂנִים | עֲשָׂנִי | עֲשָׂנִי | עֲשָׂנִיכֶם |
| צִלָּעִים | צִלָּעִי | צִלָּעִי | צִלָּעִיכֶם |

DEC. V. PLURAL. § 356.

| | | | |
|-----------|---------------|----------|-------------|
| זִקְנִים | זִקְנִי | זִקְנִי | זִקְנִיכֶם |
| חֲצָרִים | חֲצָרִי | חֲצָרִי | חֲצָרִיכֶם |
| כְּתָפוֹת | (as Dec. XI.) | | |
| כְּבָדִים | כְּבָדִי | כְּבָדִי | כְּבָדִיכֶם |

DEC. VI. PLURAL. A class. § 359.

| | | | |
|----------|---------|---------|------------|
| מְלָכִים | מְלָכִי | מְלָכִי | מְלָכִיכֶם |
| נַעֲרִים | נַעֲרִי | נַעֲרִי | נַעֲרִיכֶם |
| זִרְעִים | זִרְעִי | זִרְעִי | זִרְעִיכֶם |

E class.

| | | | |
|----------|-------------------|---------|------------|
| סִפְרִים | סִפְרִי | סִפְרִי | סִפְרִיכֶם |
| קִבְרִים | קִבְרִי | קִבְרִי | קִבְרִיכֶם |
| חֲלָקִים | חֲלָקִי (חֲקָרִי) | חֲלָקִי | חֲלָקִיכֶם |
| חֲלָדִים | חֲלָדִי | חֲלָדִי | חֲלָדִיכֶם |
| נִצְחִים | נִצְחִי | נִצְחִי | נִצְחִיכֶם |

O class.

| | | | |
|------------|-----------|-----------|--------------|
| בְּקָרִים | בְּקָרִי | בְּקָרִי | בְּקָרִיכֶם |
| קִמְצִים | קִמְצִי | קִמְצִי | קִמְצִיכֶם |
| פְּעָלִים | פְּעָלִי | פְּעָלִי | פְּעָלִיכֶם |
| קִדְּשִׁים | קִדְּשִׁי | קִדְּשִׁי | קִדְּשִׁיכֶם |

(266) Par. XXV. Nouns Masculine. §§ 371 seq.

Segholates of roots ע"ו and ע"י.

| | |
|---------------------------|-----------------------------------------|
| (m) מְנוּחַ, const. מוּחַ | (p) עֲזִיר, const. עִיר, plur. עֲזָרִים |
| (n) תְּנוּחָה — תוּחָה | (q) דּוּד — דּוּדִים |
| (o) חֵיל — חִיל | (r) שׂוּר — שׂוּרִים |

Segholates of roots ל"ח.

| | |
|------------------------------------------------------------------|-------------------------------------------------------------|
| (s) פְּרִי (פָּרִי), const. פָּרִי suff. פְּרִירָה, פְּרִירָה | (t) חֲצִי (חָצִי), const. חָצִי suff. חֲצִירָה, חֲצִירָה |
|------------------------------------------------------------------|-------------------------------------------------------------|

DEC. VII. SINGULAR. § 371.

| | Sing. abs. | Const. | Light suff. | Grave suff. |
|-----|------------|-------------|-------------|--------------|
| (a) | שֵׁם | שֵׁם (שֵׁם) | שֵׁמִי | שֵׁמְכֶם |
| (b) | אוֹיֵב | אוֹיֵב | אוֹיְבִי | אוֹיְבֶכֶם |
| (c) | מִקְטָל | מִקְטָל | מִקְטָלִי | מִקְטָלְכֶם |
| (d) | מִזְבַּח | מִזְבַּח | מִזְבַּחִי | מִזְבַּחְכֶם |
| (e) | מִקֵּל | מִקֵּל | מִקְלִי | מִקְלְכֶם |
| (f) | מִפְתָּח | מִפְתָּח | — | — |
| (g) | עֵץ | עֵץ | עֵצִי | עֵצְכֶם |
| (h) | אֲשָׁפֶל | — | — | — |

DEC. VIII. SINGULAR. § 374.

| | | | | |
|-----|--------|------------|---------------|------------|
| (a) | יָם | יָם (יָם) | יָמִי | יָמְכֶם |
| (b) | אָף | אָף | אָפִי | אָפְכֶם |
| (c) | מַד | מַד | מַדִּי | מַדְכֶם |
| (d) | לֵב | לֵב (לֵב-) | לִבִּי | לִבְכֶם |
| (e) | חָק | חָק (חָק-) | חָקִי | חָקְכֶם |
| (f) | עֹז | עֹז (עֹז-) | עֹזִי (עֹזִי) | עֹזְכֶם |
| (g) | גָּמֶל | — | — | — |
| (h) | מִגֵּן | מִגֵּן | מִגֵּנִי | מִגֵּנְכֶם |
| (i) | חַי | חַי | — | — |

DEC. IX. SINGULAR. § 377.

| | | | | |
|-----|--------|--------|--------|----------|
| (a) | חֹזֶה | חֹזֶה | חֹזִי | חֹזְכֶם |
| (b) | שֹׁדֶה | שֹׁדֶה | שֹׁדִי | שֹׁדְכֶם |

Par. XXV. Nouns Masculine. §§ 371 seq. (267)

Segholates of לָה continued.

| | | | |
|---------------------------|-----------|-------------------|------------|
| (u) חָלִי (חֲלִי), const. | חָלִי | (v) גָּדִי, plur. | גָּדִיִּים |
| suff. חֲלִיּוֹ, plur. | חֲלִיִּים | (w) צָבִי, — | צָבִיִּים |

Inf. Segholates.

| | | | | | |
|---------------------|----------------|-----------|------------------------|-------------------|-----------|
| (x) דָּבַשׁ, const. | דָּבַשׁ, suff. | דָּבַשׁוֹ | (z) בָּאָר — | בָּאָר, plur. | בָּאָרוֹת |
| (y) שָׁכַם — | שָׁכַם — | שָׁכְמוֹ | (aa) קָטַל (bb) פָּעַם | קָטַלוֹ, פָּעַמוֹ | |

DEC. VII. PLURAL. § 371.

| Plural abs. | Light suff. | Const. | Grave suff. |
|-------------|----------------|------------|-----------------|
| שָׁמוֹת | שָׁמוֹתִי | שָׁמוֹת | שָׁמוֹתֵיכֶם |
| אוֹיְבִים | אוֹיְבִי | אוֹיְבִי | אוֹיְבֵיכֶם |
| מִקְטָלִים | מִקְטָלִי | מִקְטָלִי | מִקְטָלֵיכֶם |
| מִזְבַּחֹת | מִזְבַּחֹתִי | מִזְבַּחֹת | מִזְבַּחֹתֵיכֶם |
| מִקְלֹת | (as Dec. XIII) | | |
| מִפְתָּחִים | | | |
| עֲצִים | עֲצִי | עֲצִי | עֲצֵיכֶם |
| אֲשָׁכְלוֹת | | | אֲשָׁכְלֵיכֶם |

DEC. VIII. PLURAL. § 374.

| | | | |
|-----------|----------|----------|-------------|
| יָמִים | יָמִי | יָמִי | יָמֵיכֶם |
| אָפִים | אָפִי | אָפִי | אָפֵיכֶם |
| מָדִים | מָדִי | מָדִי | מָדֵיכֶם |
| לְבוֹת | לְבוֹתִי | לְבוֹת | לְבוֹתֵיכֶם |
| חֲקִים | חֲקִי | חֲקִי | חֲקֵיכֶם |
| גָּמְלִים | גָּמְלִי | גָּמְלִי | גָּמְלֵיכֶם |
| מִגְנִים | מִגְנִי | מִגְנִי | מִגְנֵיכֶם |
| חַיִּים | חַיִּי | חַיִּי | חַיֵּיכֶם |

DEC. IX. PLURAL. § 377.

| | | | |
|---------|--------|--------|-----------|
| חֲזִים | חֲזִי | חֲזִי | חֲזֵיכֶם |
| שָׁדִים | שָׁדִי | שָׁדִי | שָׁדֵיכֶם |

(268) Par. XXVI. Nouns Feminine. §§ 380—392.

| | Sing. abs. | Const. | Light suff. | Grave suff. |
|--------------------------|------------|-----------|-------------|---------------|
| DEC. X. SINGULAR. § 380. | | | | |
| (a) | תּוֹרָה | תּוֹרַת | תּוֹרָתִי | תּוֹרַתְכֶם |
| (b) | בְּתוּלָה | בְּתוּלַת | בְּתוּלָתִי | בְּתוּלַתְכֶם |

| | | | | |
|---------------------------|-------------|-------------|-----------------------|---------------|
| DEC. XI. SINGULAR. § 383. | | | | |
| (a) | שָׁנָה | שָׁנַת | שָׁנָתִי | שָׁנַתְכֶם |
| (b) | שָׁנָה | שָׁנַת | שָׁנָתִי | שָׁנַתְכֶם |
| (c) | צִדְקָה | צִדְקַת | צִדְקָתִי | צִדְקַתְכֶם |
| (d) | חֲשָׂאָה | חֲשָׂאָת | חֲשָׂאָתִי | חֲשָׂאָתְכֶם |
| (e) | עֲגֻלָּה | עֲגֻלַּת | עֲגֻלָּתִי | עֲגֻלַּתְכֶם |
| (f) | מַמְלָכָה | מַמְלַכַּת | מַמְלַכָּתִי (etc.) | as Dec. XIII. |
| (g) | מִשְׁפָּחָה | מִשְׁפַּחַת | מִשְׁפַּחָּתִי (etc.) | as Dec. XIII. |

| | | | | |
|-----------------------------|-----------|-----------|-------------|---------------|
| DEC. XIII. SINGULAR. § 387. | | | | |
| (a) | מַלְכָּה | מַלְכַּת | מַלְכָּתִי | מַלְכַּתְכֶם |
| (b) | שְׂמֻלָּה | שְׂמֻלַּת | שְׂמֻלָּתִי | שְׂמֻלַּתְכֶם |
| (c) | חֲרֻפָּה | חֲרֻפַּת | חֲרֻפָּתִי | חֲרֻפַּתְכֶם |
| (d) | חֲרֻבָּה | חֲרֻבַּת | חֲרֻבָּתִי | חֲרֻבַּתְכֶם |
| (e) | נִעְרָה | נִעְרַת | נִעְרָתִי | נִעְרַתְכֶם |

| | | | | |
|-----------------------------|---------------------|------------|--------------|-------------------------|
| DEC. XIII. SINGULAR. § 390. | | | | |
| (a) | מִסְגָּרָת | מִסְגָּרַת | מִסְגָּרָתִי | מִסְגָּרַתְכֶם |
| (b) | גְּבֻרָת | גְּבֻרַת | גְּבֻרָתִי | גְּבֻרַתְךָ |
| (c) | | אִשָּׁת | אִשָּׁתִי | אִשָּׁתְךָ (אִשְׁתְּךָ) |
| (d) | כְּתָנִת (כְּתָנִי) | כְּתָנַת | כְּתָנָתִי | כְּתָנַתְךָ |
| (e) | נַחֲשֵׁת | נַחֲשֵׁת | נַחֲשֵׁתִי | נַחֲשֵׁתְךָ |
| (f) | | לִכְת | לִכְתִּי | לִכְתְּךָ |
| (g) | | שְׁבַת | שְׁבַתִּי | שְׁבַתְךָ |
| (h) | | קָחַת | קָחַתִּי | קָחַתְךָ |

Par. XXVI. Nouns Feminine. §§ 280—392. (269)

| Sing. abs. | Const. | Light suff. | Grave suff. |
|---------------------------|-------------|---------------|------------------|
| DEC. X. PLURAL. § 380. | | | |
| תּוֹרוֹת | תּוֹרוֹת | תּוֹרוֹתַי | תּוֹרוֹתֵיכֶם |
| בְּתוֹלוֹת | בְּתוֹלוֹת | בְּתוֹלוֹתַי | בְּתוֹלוֹתֵיכֶם |
| DEC. XI. PLURAL. § 383. | | | |
| שְׁנוֹת | שְׁנוֹת | שְׁנוֹתַי | שְׁנוֹתֵיכֶם |
| שְׁנוֹת | שְׁנוֹת | שְׁנוֹתַי | שְׁנוֹתֵיכֶם |
| צְדָקוֹת | צְדָקוֹת | צְדָקוֹתַי | צְדָקוֹתֵיכֶם |
| חֲטָאוֹת | חֲטָאוֹת | חֲטָאוֹתַי | חֲטָאוֹתֵיכֶם |
| עֲגָלוֹת | עֲגָלוֹת | עֲגָלוֹתַי | עֲגָלוֹתֵיכֶם |
| DEC. XII. PLURAL. § 387. | | | |
| מַלְכוֹת | מַלְכוֹת | מַלְכוֹתַי | מַלְכוֹתֵיכֶם |
| שְׂמָלוֹת | שְׂמָלוֹת | שְׂמָלוֹתַי | שְׂמָלוֹתֵיכֶם |
| חֲרָפוֹת | חֲרָפוֹת | חֲרָפוֹתַי | חֲרָפוֹתֵיכֶם |
| חֲרָבוֹת | חֲרָבוֹת | חֲרָבוֹתַי | חֲרָבוֹתֵיכֶם |
| נְעָרוֹת | נְעָרוֹת | נְעָרוֹתַי | נְעָרוֹתֵיכֶם |
| DEC. XIII. PLURAL. § 390. | | | |
| מִסְגָּרוֹת | מִסְגָּרוֹת | מִסְגָּרוֹתַי | מִסְגָּרוֹתֵיכֶם |
| פְּתָנוֹת | פְּתָנוֹת | פְּתָנוֹתַי | פְּתָנוֹתֵיכֶם |

| Sing. abs. | Dual abs. | Const. | Sing. abs. | Dual abs. | Const. |
|------------------|-------------|----------|-------------|--------------|------------|
| I. | | | צֶהָר | צְהָרִים | |
| יוֹם | יוֹמִים | | עֵין | עֵינַיִם | עֵינַי |
| רְבוֹת | רְבוֹתַיִם | | לְחִי | לְחָיִים | |
| II. | | | VII. | | |
| יָד | יָדַיִם | יָדַי | מֵאֲזֵנַיִם | מֵאֲזֵנַי | |
| | מְלָקְחַיִם | | VIII. | | |
| III. | | | כַּף | כַּפָּיִם | כַּפָּי |
| שָׁבוּעַ | שָׁבָעִים | | שֵׁן | שָׁנַיִם | שָׁנַי |
| IV. | | | X. | | |
| כֶּנֶף | כְּנָפַיִם | כְּנָפַי | אִמָּה | אִמָּתַיִם | |
| | חֲלָצִים | חֲלָצַי | XI. | | |
| V. | | | שֹׁפָה | שֹׁפְתַיִם | שֹׁפְתַי |
| עֵקֶב | עֵקֶבַיִם | עֵקֶבַי | פֹּאָה | פֹּאָתַיִם | פֹּאָתַי |
| VI. | | | XII. | | |
| <i>A</i> רֶגֶל | רֶגְלַיִם | רֶגְלַי | יֶרֶכָה | יֶרֶכְתַּיִם | יֶרֶכְתַּי |
| <i>E</i> בֶּרֶךְ | בֶּרֶכַיִם | בֶּרֶכַי | רֶקֶמָה | רֶקֶמְתַּיִם | |
| <i>O</i> | מַתְנִים | מַתְנֵי | XIII. | | |
| נֶעַל | נֶעְלָיִם | נֶעְלַי | נַחֲשֶׁת | נַחֲשֶׁתַיִם | |

(A) *Cardinals etc. from 1 to 10.*

| No. | Signs. | Masc. abs. | Const. | Fem. abs. | Const. | Ordinals. |
|-----|--------|------------|------------|-----------|--------------------|-----------|
| 1 | א (חד) | אֶחָד | אֶחָד | אֶחָת | אֶחָת | |
| 2 | ב | שְׁנַיִם | שְׁנַיִם | שְׁנַיִם | שְׁנַיִם | שְׁנַיִם |
| 3 | ג | שְׁלֹשָׁה | שְׁלֹשָׁה | שְׁלֹשָׁה | שְׁלֹשָׁה | שְׁלֹשָׁה |
| 4 | ד | אַרְבָּעָה | אַרְבָּעָה | אַרְבַּע | אַרְבַּע | רְבִיעִי |
| 5 | ה | חֲמִשָּׁה | חֲמִשָּׁה | חֲמִשׁ | חֲמִשׁ (חֲמִישִׁי) | חֲמִשִּׁי |
| 6 | ו | שֵׁשׁ | שֵׁשׁ | שֵׁשׁ | שֵׁשׁ | שֵׁשִׁי |
| 7 | ז | שִׁבְעָה | שִׁבְעָה | שִׁבַּע | שִׁבַּע | שִׁבְעִי |
| 8 | ח | שְׁמֹנֶה | שְׁמֹנֶה | שְׁמֹנֶה | | שְׁמֹנִי |
| 9 | ט | תְּשֻׁעָה | תְּשֻׁעָה | תְּשֻׁעַ | תְּשֻׁעַ | תְּשֻׁעִי |
| 10 | י | עֶשְׂרֵה | עֶשְׂרֵה | עֶשֶׂר | עֶשֶׂר | עֶשְׂרִי |

(B) *Cardinals from 11 to 19.*

| | Masculine. | Feminine. |
|-------|------------------|--------------------|
| 11 יא | אֶחָד עָשָׂר | אֶחָת עֶשְׂרֵה |
| | עֶשְׁתֵּי עָשָׂר | עֶשְׁתֵּי עֶשְׂרֵה |
| 12 יב | שְׁנַיִם עָשָׂר | שְׁנַיִם עֶשְׂרֵה |
| | (etc.) | |

(C) *Cardinals from 20 to 90.*

| | | | |
|------|------------|------|-------------|
| 20 כ | עֶשְׂרִים | 40 מ | אַרְבָּעִים |
| 30 ל | שְׁלֹשִׁים | 50 נ | חֲמִשִּׁים |
| | (etc.) | | |

(D) *Hundreds.*

| | | | |
|-------|--------|-------|-----------------|
| 100 ק | מֵאָה | 300 ש | שְׁלֹשׁ מֵאוֹת |
| 200 ר | מֵאוֹת | 400 ת | אַרְבַּע מֵאוֹת |
| | (etc.) | | |

(E) *Thousands.*

| | | | |
|---------|----------|---------|---------------------|
| 1,000 א | אֶלֶף | 3,000 ג | שְׁלֹשָׁת אֶלְפִים |
| 2,000 ב | אֶלְפִים | 4,000 ד | אַרְבַּעַת אֶלְפִים |
| | (etc.) | | |

| Verb Reg. | ב Gutt. | פ Gutt. | ל Gutt. | ס | י I. |
|-------------|---------------|----------------|--------------|---------------|--------------|
| Kal. | | | | | |
| PRAET. 3 m. | קָטַל | עָטַד | זָעַק | אָכַל | יָשַׁב |
| 3 f. | קָטְלָה | עָמְדָה | זָעְקָה | אָכְלָה | יָשְׁבָה |
| 2 m. | קָטַלְתָּ | עָמַדְתָּ | זָעַקְתָּ | אָכַלְתָּ | יָשַׁבְתָּ |
| 3 (pl.) | קָטְלוּ | עָמְדוּ | זָעְקוּ | אָכְלוּ | יָשְׁבוּ |
| 2 m. | קָטַלְתָּם | עָמַדְתָּם | זָעַקְתָּם | אָכַלְתָּם | יָשַׁבְתָּם |
| Inf. abs. | קָטוּל | עָמוּד | זָעוּק | אָכּוּל | יָשׁוּב |
| const. | קָטַל | עָמַד | זָעַק | אָכַל | יָשַׁבְתָּ |
| Fut. 3 m. | יִקְטֹל | יַעֲמֹד | יִזְעַק | יֵאָכַל | יֵשֵׁב |
| 2 m. | תִּקְטֹל | תַּעֲמֹד | תִּזְעַק | תֵּאָכַל | תֵּשֵׁב |
| 3 (pl.) | יִקְטְלוּ | יַעֲמְדוּ | יִזְעְקוּ | יֵאָכְלוּ | יֵשְׁבוּ |
| 2 f. | תִּקְטְלִינָה | תַּעֲמִידִינָה | תִּזְעַקְנָה | תֵּאָכְלִינָה | תֵּשְׁבִינָה |
| IMP. 2. m. | קָטַל | עָמַד | זָעַק | אָכַל | יָשַׁב |
| 2 f. | קָטְלִי | עָמְדִי | זָעְקִי | אָכְלִי | יָשְׁבִי |
| PART. act. | קוֹטֵל | עוֹמֵד | זוֹעֵק | אוֹכֵל | יוֹשֵׁב |
| pass. | קָטוּל | עָמוּד | זָעוּק | אָכּוּל | יָשׁוּב |

NIPHAL.

| | | | | | |
|-------------|-------------|-------------|-------------|-------------|-------------|
| PRAET. 3 m. | נִקְטַל | נִעְמַד | נִזְעַק | נִאָכַל | נִישֵׁב |
| 2 m. | נִקְטַלְתָּ | נִעְמַדְתָּ | נִזְעַקְתָּ | נִאָכַלְתָּ | נִישֵׁבְתָּ |
| Inf. | נִקְטָל | נִעְמָד | נִזְעָק | נִאָכַל | נִישֵׁב |
| Fut. | יִקְטֹל | יַעֲמֹד | יִזְעַק | יֵאָכַל | יֵשֵׁב |
| Imp. | נִקְטַל | נִעְמַד | נִזְעַק | נִאָכַל | נִישֵׁב |
| Part. | נִקְטָל | נִעְמָד | נִזְעָק | נִאָכַל | נִישֵׁב |

of all the Conjugations of the Hebrew Verbs. (273)

| כֹּה | לֹא | עִי | עוֹ | עֵצ | סִן | II. פִּי |
|-------------|----------------|--------------------------------------------------------|---------|----------|-------------|------------|
| KAL. | | | | | | |
| גָּלָה | מָצָא | בֵּן | קָם | סָב | נָגַשׁ | יָטַב |
| גָּלְתָה | מָצְאָה | בָּנָה | קָמָה | סָבָה | נָגְשָׁה | יָטְבָה |
| גָּלִית | מָצְאת | בָּנֶת | קָמַת | סָבוֹת | נָגַשְׁת | יָטַבְת |
| גָּלוּ | מָצְאוּ | בָּנוּ | קָמוּ | סָבוּ | נָגְשׁוּ | יָטְבוּ |
| גָּלִיתִם | מָצַאתֶם | בָּנִיתֶם | קָמַתֶם | סָבוֹתֶם | נָגַשְׁתֶּם | יָטַבְתֶּם |
| גָּלוּה | מָצְאוּ | בָּנוּ | קָמוּ | סָבוּ | נָגְשׁוּ | יָטְבוּ |
| גָּלוּת | מָצָא | בֵּין | קָם | סָב | נָגַשְׁת | יָטַב |
| יִגְלֶה | יִמָּצֵא | יִבִּין | יִקָּם | יִסָּב | יִנָּשׁ | יִיטַב |
| תִּגְלֶה | תִּמָּצֵא | תִּבִּין | תִּקָּם | תִּסָּב | תִּנָּשׁ | תִּיטַב |
| יִגְלוּ | יִמָּצְאוּ | יִבְנוּ | יִקְמוּ | יִסָּבוּ | יִנָּשׁוּ | יִיטְבוּ |
| תִּגְלֶינָה | תִּמָּצְאֶנָּה | תִּקְוִימֶינָה תִּסְפִּינָה תִּנָּשְׁנָה תִּיטְבֶּנָּה | | | | |
| גָּלָה | מָצָא | בֵּין | קָם | סָב | גָּשׁ | יָטַב |
| גָּלִי | מָצְאִי | בֵּינִי | קָוִמִי | סָבִי | גָּשִׁי | יָטְבִי |
| גָּלָה | מָצָא | בֵּן | קָם | סָבֵב | נָגַשׁ | יָטַב |
| גָּלוּי | מָצְאוּ | | קָמוּ | סָבוּב | נָגְשׁוּ | יָטְבוּ |

NIPHAL.

| | | | | | |
|----------|-----------|----------|------------|----------|-----------|
| נִגְלָה | נִמָּצֵא | נִבְלוֹן | נִקָּם | נִסָּב | נִגָּשׁ |
| נִגְלִית | נִמָּצְאת | נִבְלוֹת | נִקְוִמוֹת | נִסְבוֹת | נִגָּשְׁת |
| הִגְלוֹת | הִמָּצֵא | הִבְלוֹן | הִקָּם | הִסָּב | הִנָּשׁ |
| יִגְלֶה | יִמָּצֵא | יִבְלוֹן | יִקָּם | יִסָּב | יִנָּשׁ |
| הִגְלֶה | הִמָּצֵא | הִבְלוֹן | הִקָּם | הִסָּב | הִנָּשׁ |
| נִגְלָה | נִמָּצֵא | נִבְלוֹן | נִקָּם | נִסָּב | נִגָּשׁ |

| | Verb Reg. | ב' Gutt. | ג' Gutt. | ד' Gutt. | ה' א | ו' I. |
|---------------|-----------|----------|----------|----------|---------|----------|
| PIEL. | | | | | | |
| PRAET. | קָטַל | עָמַד | בִּירָךְ | שָׁמַע | אָכַל | יָשַׁב |
| INF. | קָטַל | עָמַד | בִּירָךְ | שָׁמַע | אָכַל | יָשַׁב |
| FUT. | יִקְטֹל | יַעֲמִיד | יִבְרָךְ | יִשְׁמַע | יֵאָכֵל | יֵיֻשַׁב |
| PART. | מִקְטָל | מַעֲמִיד | מִבְרָךְ | מִשְׁמַע | מֵאָכֵל | מֵיֻשַׁב |
| (Imp. שָׁמַע) | | | | | | |

| | | | | | | |
|-----------------|---------|----------|----------|----------|---------|----------|
| PUAL. | | | | | | |
| PRAET. | קָטַל | עָמַד | בִּירָךְ | שָׁמַע | אָכַל | יָשַׁב |
| INF. | קָטַל | עָמַד | בִּירָךְ | שָׁמַע | אָכַל | יָשַׁב |
| FUT. | יִקְטֹל | יַעֲמִיד | יִבְרָךְ | יִשְׁמַע | יֵאָכֵל | יֵיֻשַׁב |
| PART. | מִקְטָל | מַעֲמִיד | מִבְרָךְ | מִשְׁמַע | מֵאָכֵל | מֵיֻשַׁב |
| (Imp. wanting.) | | | | | | |

| | | | | | | |
|-------------------|-------------|-------------|-------------|--------------|-------------|-------------|
| HIPHIL. | | | | | | |
| PRAET. | הִקְטִיל | הִעֲמִיד | הִזְעִיק | הִשְׁמִיעַ | הֵאָכִיל | הֵיֻשַׁב |
| 2 m. | הִקְטִילָהּ | הִעֲמִידָהּ | הִזְעִיקָהּ | הִשְׁמִיעָהּ | הֵאָכִילָהּ | הֵיֻשַׁבָהּ |
| INF. | הִקְטִיל | הִעֲמִיד | הִזְעִיק | הִשְׁמִיעַ | הֵאָכִיל | הֵיֻשַׁב |
| FUT. | יִקְטִיל | יַעֲמִיד | יִזְעִיק | יִשְׁמִיעַ | יֵאָכִיל | יֵיֻשַׁב |
| PART. | מִקְטִיל | מַעֲמִיד | מִזְעִיק | מִשְׁמִיעַ | מֵאָכִיל | מֵיֻשַׁב |
| (Imp. הִשְׁמִיעַ) | | | | | | |

| | | | | | | |
|-----------------|----------|----------|---------|----------|---------|----------|
| HOPHAL. | | | | | | |
| PRAET. | הִקְטִיל | הִעֲמִיד | הִזְעַק | הִשְׁמַע | הֵאָכַל | הֵיֻשַׁב |
| INF. | הִקְטִיל | הִעֲמִיד | הִזְעַק | הִשְׁמַע | הֵאָכַל | הֵיֻשַׁב |
| FUT. | יִקְטִיל | יַעֲמִיד | יִזְעַק | יִשְׁמַע | יֵאָכַל | יֵיֻשַׁב |
| PART. | מִקְטִיל | מַעֲמִיד | מִזְעַק | מִשְׁמַע | מֵאָכַל | מֵיֻשַׁב |
| (Imp. wanting.) | | | | | | |

of all the Conjugations of the Hebrew Verbs. (275)

| כֹּה | לֹא | עוֹ | עָ | סֵן | II. סִי |
|---------------------|----------|----------|----------|-----------|---------|
| PIEL (Poel, Polel). | | | | | |
| | | Poel. | Polel. | | |
| גָּלָה | מָצָא | קוּמֶם | סוֹבֵב | נָגַשׁ | יָהֵב |
| גָּלוּת | מָצָא | קוּמֶם | סוֹבֵב | נָגַשׁ | יָטַב |
| יִגְלֶה | יִמָּצֵא | יִקוּמֶם | יִסוֹבֵב | יִנָּגַשׁ | יִיטַב |
| מִגְלָה | מִמָּצָא | מִקוּמֶם | מִסוֹבֵב | מִנָּגַשׁ | מִיטַב |
| (Imp. גַּלֵּה) | | | | | |

| | | | | | |
|---------------------|----------|----------|----------|-----------|--------|
| PUAL (Poal, Polal). | | | | | |
| | | Poal. | Polal. | | |
| גָּלָה | מָצָא | קוּמֶם | סוֹבֵב | נָגַשׁ | יָטַב |
| גָּלוּת | מָצָא | קוּמֶם | סוֹבֵב | נָגַשׁ | יָטַב |
| יִגְלֶה | יִמָּצֵא | יִקוּמֶם | יִסוֹבֵב | יִנָּגַשׁ | יִיטַב |
| מִגְלָה | מִמָּצָא | מִקוּמֶם | מִסוֹבֵב | מִנָּגַשׁ | מִיטַב |
| (Imp. wanting.) | | | | | |

| | | | | | |
|----------------|------------|------------|------------|---------------|------------|
| HIPHIL. | | | | | |
| הִגְלֶה | הִמָּצֵא | הִקִּים | הִסֵּב | הִנָּגַשׁ | הִיטִיב |
| הִגְלִית | הִמָּצְאָה | הִקִּימוֹת | הִסִּבּוֹת | הִנָּגַשְׁתָּ | הִיטִבְתָּ |
| הִגְלוּת | הִמָּצִיא | הִקִּים | הִסֵּב | הִנָּגַשׁ | הִיטִיב |
| יִגְלֶה | יִמָּצִיא | יִקִּים | יִסֵּב | יִנָּגַשׁ | יִיטִיב |
| מִגְלָה | מִמָּצִיא | מִקִּים | מִסֵּב | מִנָּגַשׁ | מִיטִיב |
| (Imp. הִגְלֵה) | | | | | |

| | | | | | |
|-----------------|----------|--------|--------|---------|--------|
| HOPHAL. | | | | | |
| הִגְלָה | הִמָּצָא | הוּקַם | הוּסַב | הִנָּשׂ | הוּטַב |
| הִגְלוּת | הִמָּצָא | הוּקַם | הוּסַב | הִנָּשׂ | הוּטַב |
| יִגְלָה | יִמָּצָא | יוּקַם | יוּסַב | יִנָּשׂ | יִוטַב |
| מִגְלָה | מִמָּצָא | מוּקַם | מוּסַב | מִנָּשׂ | מוּטַב |
| (Imp. wanting.) | | | | | |

| Vreb Reg. | ס' Gutt. | ע' Gutt. | ל' Gutt. | ס' I. | פ' I. |
|-----------|----------|----------|----------|-------|-------|
|-----------|----------|----------|----------|-------|-------|

HITHPAEL.

| | | | | | |
|--------|------------|--------------|--------------|--------------|--------------|
| PRAET. | הִתְקַטֵּל | הִתְקַטְּמָה | הִתְקַטְּמוּ | הִתְקַטְּמָה | הִתְקַטְּמוּ |
| INF. | הִתְקַטֵּל | הִתְקַטְּמָה | הִתְקַטְּמוּ | הִתְקַטְּמָה | הִתְקַטְּמוּ |
| FUT. | יִתְקַטֵּל | יִתְקַטְּמָה | יִתְקַטְּמוּ | יִתְקַטְּמָה | יִתְקַטְּמוּ |
| PART. | מִתְקַטֵּל | מִתְקַטְּמָה | מִתְקַטְּמוּ | מִתְקַטְּמָה | מִתְקַטְּמוּ |

| ס' II. | ס' I. | ע' I. | ל' I. | ל' II. | ל' III. |
|--------|-------|-------|-------|--------|---------|
|--------|-------|-------|-------|--------|---------|

HITHPAEL.

| | | | | | |
|------------|--------------|--------------|--------------|--------------|--------------|
| הִתְנַגֵּל | הִתְנַגְּמָה | הִתְנַגְּמוּ | הִתְנַגְּמָה | הִתְנַגְּמוּ | הִתְנַגְּמָה |
| הִתְנַגֵּל | הִתְנַגְּמָה | הִתְנַגְּמוּ | הִתְנַגְּמָה | הִתְנַגְּמוּ | הִתְנַגְּמָה |
| יִתְנַגֵּל | יִתְנַגְּמָה | יִתְנַגְּמוּ | יִתְנַגְּמָה | יִתְנַגְּמוּ | יִתְנַגְּמָה |
| מִתְנַגֵּל | מִתְנַגְּמָה | מִתְנַגְּמוּ | מִתְנַגְּמָה | מִתְנַגְּמוּ | מִתְנַגְּמָה |

(Imp. הִתְנַגֵּל)

The student who has acquired any good degree of facility in the Hebrew forms, will be able easily to make them out from the above *Synopsis*, which exhibits to his eye all the leading ones. Verbs ע' are discontinued in most of the derived conjugations, merely because they coincide exactly with Verbs *Ayin, Vav*. The Imper. mode is not generally inserted after Niphal, because it coincides, in its *first* form, exactly with the Infinitive. In the few cases where it differs, it is inserted in small type at the bottom.

If the student will be faithful to himself, and practise for a few weeks, after he has made some tolerable progress in the knowledge of forms, the declining of all the verbs in Kal, on one day; those in Niphal, the next; and so of the rest; and keep on repeating this practice until he can readily and accurately distinguish all the different forms of the different verbs under the same conjugation, he will in the end be very amply and satisfactorily repaid for his labour.

**This book is under no circumstances to be
taken from the Building**

[illegible]

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